

HARVARD ORIENTAL SERIES

Edited by MICHAEL WITZEL

VOLUME SIXTY

THE YOGAŚĀSTRA
OF
HEMACANDRA

A TWELFTH CENTURY HANDBOOK
ON
ŚVETĀMBARA JAINISM

Translated
by

Olle Quarnström

PUBLISHED BY THE DEPARTMENT
OF SANSKRIT AND INDIAN STUDIES,
HARVARD UNIVERSITY

DISTRIBUTED BY
HARVARD UNIVERSITY PRESS
CAMBRIDGE, MASSACHUSETTS
AND LONDON, ENGLAND

2002

Copyright © 2002 by the President and Fellows of Harvard College
All rights reserved
Printed in the United States of America

The publication of this volume was made possible by a subvention of
The Swedish Research Council

No part of this book may be used or reproduced
in any manner whatsoever without written permission except in case of brief
quotations embodied in critical articles and reviews

For information write to Editor, Harvard Oriental Series,
Department of Sanskrit and Indian Studies,
2 Divinity Avenue, Cambridge MA 02138, USA
617-495 3295; email: witzel@fas.harvard.edu
<http://www.people.fas.harvard.edu/~witzel/hos.htm>

Library of Congress Cataloguing in Publication Data

The Yogaśāstra of Hemaandra

(Harvard Oriental Series; v. 61)

ISBN 0-674-00934-7

I. Quarnström, Olle 1953- II. Title

III. Series: Harvard Oriental Series; 60

CIP

ACKNOWLEDGMENTS

I would never have taken an academic interest in Jainism had it not been for one person, Professor Padmanabh S. Jaini, to whom I dedicate this book. His warmth and hospitality, profound erudition and personal concern will be always dearly treasured in my memory and serve as the guiding star of my personal as well as academic life. My contact with Professor Jaini brought me together with a wide range of scholars who have been of vital importance for my understanding of the Jaina tradition. I here take the opportunity to express my heartfelt gratitude to John Cort, Paul Dundas and Kristi Wiley for their constant support and scholarly assistance. At the close of the present study, I benefitted from numerous critical remarks provided me by Paul Dundas and Martin Gansten, who were generous enough to carefully proofread the entire manuscript. Others who have contributed to the improvement of my work are the following members of the recently established Indological seminar: Sven Ekelin, Niels Hammer and Lennart Warnemyr. I also want to express my great obligation to the Swedish Research Council for funding the entire project, and to Wallenberg Stiftelsen, which afforded me the opportunity to conduct research at Harvard University. Professor Michael Witzel has kindly agreed to include this work in the Harvard Oriental Series. Finally, I thank my beloved parents, Lars and Inga. My affection for them could never be conveyed by mere verbal expression.

Lund, October 2001

Olle Qvarnström

CONTENTS

ACKNOWLEDGMENTS-----	v
INTRODUCTION-----	1
Hemacandra-----	1
The Yogaśāstra -----	5
Editions-----	13
SYNOPSIS-----	15
TEXT AND TRANSLATION-----	19
Homage to Mahāvīra -----	19
Yoga or the Three Jewels -----	20
The Proper Conduct of a Mendicant -----	24
The Proper Conduct of a Layman-----	29
The Self as the Identity of the Three Jewels -----	76
The Four Passions -----	77
The Five Senses -----	80
Purity of Mind -----	82
Equanimity -----	84
The Twelve Themes of Contemplation-----	85
Equanimity and Meditation-----	96
Yogic Postures-----	98
Breath Control-----	101
Critique of Breath Control-----	143
The Withdrawal of the Senses from their Objects -----	143
Concentration-----	144
Virtuous and Pure Meditation-----	145
Reality according to Hemacandra-----	187
Epilogue -----	196
BIBLIOGRAPHY -----	198
Primary Sources -----	198
Modern Works -----	207
ABBREVIATIONS -----	224
INDEX-----	225

INTRODUCTION

Hemacandra

When the author of the *Yogaśāstra* completed his scholastic summa of Śvetāmbara Jainism and presented it to king Kumārapāla, not only was his name inscribed in the royal chronicles of the Caulukya dynasty, he also became a famous and respected scholar for those future generations, Jainas and non-Jainas, who came to regard his exposition as the arguably most systematic and clear work of its kind. Born in a town located sixty miles southwest of Ahmedabad during the latter part of the 11th century, Hemacandra¹ grew up in a region where the spread and development of religious ideas were not impeded by Islam, even though the region was still marked by the political destabilization which had resulted from Mahmūd Ghaznī's invasions at the beginning of the century.² Under the reign of the Śaivite king Karṇa and his wife Mayaṇallādevī, Hemacandra and his fellow Jainas lived in relatively peaceful coexistence with various Śaiva denominations, all profiting from royal patronage in compliance with ancient Indian royal ideology.

At the age of eight Hemacandra left his parental home in Dhandhukā for Stambhatīrtha (modern Cambay) unaware that this journey would mark the starting-point of a career as an outstanding monk-scholar, which would earn him the honorific title *Kalikālasarvajña*, "The Omniscient of the Degenerate Age", among his co-religionists, as well as a place of honour in general Sanskrit literature. At Stambhatīrtha, the young Cāṅgadeva³ was initiated into a mendicant order by his teacher Devacandra. Under the name of Somacandra he was now a Jaina monk of the Vajrasākhya of the Koṭikagaccha, the famous Śvetāmbara order

¹ For the available sources on the life of Hemacandra, see Bühler 1936:ix-xi, 1-5; Cort 1998:108 n. 16.

² Cf. Kulke/Rothermund 1990:164-167. In a recent book by Davis (1997:92-99), it is argued that the accounts of Mahmud of Ghazni's invasions are rhetorical and do not refer to on-the-ground conquest.

³ There are various explanations for the name Cāṅgadeva or Caṅgadeva. Bühler (1936:63 n. 12) refers to Merutuṅga, who argues that, since Hemacandra's mother, Pāhini, belonged to the Cāmuṇḍāgotra, her son's name therefore begins with Cā°. As for the complete name, Bühler thinks that it is connected with the Deśī word *caṅgam*, Sindhī *caṅgu* and Marāṭhī, *cāṅgalā*, all meaning "good". Shastri (1964:13) argues that the name Cāṅgadeva was given to the child as a token of reverence to the family deities, Camunda and Gonasa, whose initials therefore were adopted.

known afterwards as the Tapāgaccha.¹ Judging from his future literary production, Somacandra, during the following years, received an education the basic elements of which he shared with most of his Indian and, for that matter, European colleagues. Like the convent schools of medieval Europe and the various North Indian Buddhist and Brāhmaṇical seats of learning, the basic elements of his Jaina education consisted of grammar, dialectics and rhetoric. In addition, and as a further supplement to the purely confessional training, various arts and sciences of Jaina as well as Buddhist and Brāhmaṇical provenance were studied.² Nonetheless, the sole object of the education, mediated through a learned *lingua franca*,³ was ideally not to produce a man of extensive reading, however eloquent and deliberate, but a wise man (*paṇḍita*), a “Sanskritist”, whose insights were morally grounded, emanating from rational argumentation, personal experience and humble respect for the teacher and his teaching.

Once Somacandra had completed his basic education, which he obviously did with the highest aspirations since he even addressed Brāhmī, the patroness of learning, for her grace,⁴ his teacher appointed him as his successor. At the age of 19 and under the clerical name of Hemacandra Sūri,⁵ he was now authorized to provide his own exegesis of the Śvetāmbara canonical scriptures.⁶ The greater part of his life was spent at Aṇahillapāṭaka, at that time the capital of Gujarat. Here he became the court scholar and court annalist of the Caulukya king,

¹ According to Hemacandra in his *Parīṣiṣṭaparvan*, the Śvetāmbara *gacchas* derive their origins to one of four lineages (*kula*) of monastic succession. Each of these lineages were established by one of the four pupils of Vajra, the final person in the pupillary succession stemming from Jambū and the last to have gained omniscience and final liberation in this age. Vajra was initiated by Sudharman who together with Indrabhūti Gautama were the only chief disciples (*gaṇadhara*) out of 11 to survive Mahāvīra. The Śvetāmbara *gacchas* thereby derive their authority from their adherence to an unbroken tradition which originated with Mahāvīra and subsequently was transmitted by the *gaṇadharas* and the pupillary succession from Jambū to Vajra (Fynes 1998:xix-xxi, xxvi). Inscriptional evidence indicates that Hemacandra gave his name to a *gaccha*: *Hemacandrāmnāyagaccha* (Deo 1956:51, 65-66). On the different *gacchas* and their origins, see Granoff 1989:195 n. 1, 1991a:75 n. 1; Deo 1956:231ff., 372-375, 463ff.; Dundas 1993:251, 259 n. 70; Cort 1995a:15-17.

² Cf. the seven liberal arts (*septem artes liberales*): *trivium* and *quadrivium*. The *Prabhāvaka-caritra* of Prabhācandra and Pradyumnasūri states that Hemacandra studied logic, dialectics, grammar and poetics (Bühler 1936:9). On Hemacandra's scholarly contributions to grammar, lexicography, poetics and metrics, see Scharfe 1977; Vogel 1979; Lienhard 1984; Sternbach 1974; Maji 1968.

³ On Jaina attitudes towards the Sanskrit language, see Granoff 1991b; Deshpande 1993: 1-16; Dundas 1996b.

⁴ Bühler 1936:10.

⁵ On the title *sūri*, see Deo 1956:232.

⁶ On scriptural commentary in medieval Śvetāmbara Jainism, see Dundas 1996a.

Siddharāja Jayasīṃha (1093-1142), under whose reign the Digambaras were defeated by the Śvetāmbaras¹ and in honor of whom he prepared his first major work, the *Siddha[rāja-]hema[candra]*, which still is in use among Śvetāmbara mendicants.² The king, who shared the same persuasion as Cāciga, Hemacandra's father, died without a son and was succeeded by his grand-nephew, Kumārapāla (1142-1173).³ The accession was, however, not unproblematic. Jayasīṃha several times tried to kill the future king, and if we are to believe the Jaina biographers, it was due to the efforts of Hemacandra that he eventually ascended the throne, an event which in his *Triṣaṭṭīśālākāpuruṣacaritra* the Jaina teacher portrays Mahāvīra as having prophesied.⁴

The motive behind Kumārapāla's conversion and the extent to which he actually adopted the faith of the man who is claimed to have saved his life, and who was instrumental in his accession, is difficult to establish.⁵ Apart from personal reasons, Kumārapāla may, like so many other of his royal colleagues, have sought alliance with a religious group that favoured his own warrior-king caste (*keśatriya*), the prerequisite of being a king, and thus contended the Brāhmanical claim of ascendancy.⁶ He may also have had an economic motive behind his alliance with the Jinas, who due to their standing in industry, commerce and banking in Gujarat were capable of improving the finances of the State which supposedly had suffered from costly wars.⁷ In any way, as a result of Kumārapāla's conversion, Hemacandra kept his royal appointment and the Jaina

¹ The drama *Mudritakumudacandraṇṇakaraṇa* by Yaśaścandra describes how the Digambara teacher Kumudacandra was defeated by his Śvetāmbara colleague, Devasūri, in a disputation which is said to have occurred in 1124 A.D. See Winternitz 1983:525 with n. 6.

² For this grammar of Sanskrit and Prākṛit, along with its auto-commentaries, see Scharfe 1977:169; Jambūvijaya 1994.

³ On Kumārapāla, see Cort 1988:96-102, 106-110, 237-241; Majumdar 1956:89-125; Granoff 1994 (containing a review of the numerous biographies of Kumārapāla in Sanskrit, Prākṛit and various medieval vernaculars).

⁴ See *Triṣaṭṭīśālākāpuruṣacaritra* (TC) VI.308-312. The various biographies included in Rājaśekhara's *Prabandhakoṣa*, narrate that Kumārapāla, prior to ascending the throne, for several years lived outside of Gujarat disguised as a Kāpālīka in order to avoid the death threat from the departing king, Jayasīṃha Siddharāja. See Bühler 1936:26. On the Kāpālīkas, see Lorenzen 1972.

⁵ Many inscriptions describe Kumārapāla as a Śaiva and Hemacandra narrates in his *Dvyāśrayakāvyā* how he renovated a Śaiva temple at Badrinath. Furthermore, TC VI.308-312 describes that Kumārapāla's conversion was preceded by a miracle staged by Hemacandra in the Śaiva temple of Somnatha on the southern coast of Gujarat. A similar story is narrated by the biographers of the Śvetāmbara monk, Siddhasena, who is claimed to have converted King Vikramāditya by using a similar device. See Granoff 1991a:82; Majumdar 1956:121; Cort 1998: 97; Dundas 1992:116.

⁶ See Jaini 1994:xxxv.

⁷ Cf. Majumdar 1956:122.

congregation received financial support as well as access to the court. This enabled Jaina ministers and financiers to come even closer to the political power,¹ though not without opposition from the Brāhmaṇical establishment.² Irrespective of whether Kumārapāla was totally committed to Jainism or, as some of his activities suggest, he remained true to the faith of his predecessors in matters related to the State while viewing Hemacandra as his personal guru, all available accounts, Jaina and Brāhmaṇa,³ certify that he took the minor vows of a Jaina layman and consequently sought to turn Gujarat into a model Jaina state. He erected temples and urged its citizens to abstain from meat, liquor, hunting and gambling,⁴ and instead to give priority to literary and scientific pursuits.⁵ Following Kumārapāla's conversion, and at his request, Hemacandra wrote the *Vītarāgastotra*,⁶ *Triṣaṣṭīśalākāpuruṣacaritra*,⁷ *Yogaśāstra* and *Svopajñāvṛtti*.¹ Kumāra-

¹ On the Jaina participation in the political discourse of pre-Islamic medieval Western India and the formulation of a Jaina theory of politics, see Cort 1998. The first Śvetāmbara to become a king was, according to Hemacandra's *Kumārapālacarita*, the mendicant Śīlaguṇasūri, who under the name of Vanarāja reigned over Gujarat from 746 to 806 after which his successors returned to Śaivism (Jaini 1994:xxxvi-xxxviii). The Jainas claim, however, several notable kings and dynasties as their own. See Jaini 1982:46.

² Bühler 1936:38.

³ Cort 1998:96.

⁴ According to the drama, *Moharājaparājaya*, Kumārapāla was approached by representatives of four religious sects – Kaula, Kāpālīka, Rahamāna and Ghaṭachāṭaka – in connection with his prohibition against animal slaughter. See Majumdar 1956:294.

⁵ Two different stories explain the conversion, the *Prabhāvacaritra* of Prabhācandra and Pradyumnasūri and the *Prabandhacintāmaṇi* of Merutuṅga. See Cort 1998:97; Bühler 1936:28, 123-133. In praise of Kumārapāla's deeds, Hemacandra wrote the *Kumārapālacarita* or *Dvyāśrayakāvya* in Sanskrit and Prākṛit, thereby also illustrating the rules laid down in his grammar, the *Siddha[rāja]-hema[candra]*.

⁶ According to Bühler (1936:39, 94-95 n. 81), the *Vītarāgastotra* (VRS) may have been the first text on Jainism which Hemacandra introduced to Kumārapāla in an attempt to briefly teach him about Jainism before bestowing him with the comprehensive *Yogaśāstra* (YŚ) and subsequently with the extensive *Svopajñāvṛtti* (SV). Apart from VRS, Hemacandra composed two other devotional hymns, the *Anyayogavyavacchedadvātriṃśikā* and the *Anyayogavyavacchedikā*. These were also combined into a single hymn in two parts, with 32 verses each, and consequently entitled the *Dvātriṃśadvātriṃśikā*. Malliṣeṇa wrote his famous commentary, the *Syādvādamañjarī*, on the *Anyayogavyavacchedikā*.

⁷ TC belongs to a class of works divided into four categories, sometimes styled the four Vedas of the Jainas, and constituting the Śvetāmbara secondary canon or *Amnyoga*. More specifically, TC is included in the "primary exposition" (*prathamānuyoga*) which contains biographies of the Jinās and of certain mythological figures. See Jaini 1979:78. TC is thus classified as a Mahāpurāṇa and as such the most important within the Śvetāmbara tradition. On Jaina purāṇas, see Cort 1993; Jaini 1984, 1991c, 1993a, 1997a, b, 1999. On the Jaina concept of history and Jaina historiography, see Cort 1995b.

pāla died heirless and was succeeded by his nephew, Ajayapāla, a Śaiva who during his short reign (1175-1178) presumably was responsible for severe persecution of the Jains, including the execution of a Jaina minister as well as of Hemacandra's successor, Rāmacandra.² The situation improved later with two Jaina ministers serving under Ajayapāla's successor, but no royal patronage were ever received from the State. Instead, merchant princes, such as Vastupāla and Tejahpāla, came to the rescue and through their financial support temples such as Girnar and Abu were built.³ In 1172, Hemacandra died by fasting to death and soon after, a new wave of Muslim invasions erupted. Under Muhammad of Ghorī, supremacy was established over most of northern India, including Aṇahillapāṭaka.⁴ It was not until the fourteenth century, however, that Muslim rulers entered Gujarat, some of whom the Tapā and Kharatara Gacchas tried to influence.⁵ From then on Jainism was not connected to the State authority and no prozelytizing took place. Furthermore, the sanskritization and spreading of Sanskrit culture in Śvetāmbara Jaina circles gradually diminished, as this to a great extent had been the work of Hemacandra.⁶

The Yogaśāstra

The *Yogaśāstra* and its voluminous auto-commentary, the *Svopajñāvr̥tti*, is the most comprehensive treatise on Śvetāmbara Jainism known to us. Its influence extended far beyond confessional and geographical borders, especially the four first chapters.⁷ The 13th century Digambara author, Āśādhara, incorporated, for example, whole passages from these chapters of the *Yogaśāstra* into his *Sāgāra-dharmāmṛta*,⁸ and the description of Jainism (Ārhatadarśana) in the standard

¹ SV draws on both TC and VRS and was thus composed subsequent to these two texts. The former is extensively quoted in SV primarily to elucidate important moral concepts, the latter is occasionally referred to mostly in connection with the definition of God and the devotion of the Jina. For references to TC, see Jambūvijaya's critical edition (J) of YŚ/SV and the apparatus to the present translation; for VRS, see SV II.7 (J:I.172, l. 7=VRS 6.8), III.119 (J:II.566, ll. 2-3=VRS 19.3), III.123 (J:II.603, ll. 1-3=VRS 12.4-6), IV.67 (J:II.848, ll. 3-4=VRS 7.5), XII.26 (J:III.1193, ll. 5-6=VRS 14.2).

² Cort (1998:108 n. 13) questions this traditional view of Ajayapāla as an anti-Jaina.

³ See Majumdar 1956:320.

⁴ Kulke/Rothermund 1990:115, 164-167.

⁵ See Cort 1998:105.

⁶ Williams 1963:xii, xxv.

⁷ The fact that the circle of readers of the first four chapters exceeded that of the following seven is evident from the number of manuscripts (see Cort 1995c; Winternitz 1983:545 n. 1; Bühler 1936:93 n. 80) and the nature of their doctrinal content.

⁸ See Williams 1983:27, 289-296. According to Winternitz (1983:546), the subject matter of YŚ I-IV coincides with that of Amitagati's *Subhāṣitaratnasandoha* (10 cent. A.D.). Hertel's assumption (ref. to by Winternitz 1983:546 n. 2), and Sternbach's (1974:58 n. 296), that

doxographical work, the *Sarvadarśanasamgraha* of Mādhava, is partly based on the same chapters of Hemacandra's magnum opus.¹ They also came to serve, and still do, as a handbook for the Mūrtipūjak community in Gujarat and among Śvetāmbara Jains in East Africa, Great Britain and North America.²

Such an achievement would, however, not have been possible if it were not for the Jaina community and its persistent endeavour to preserve the cultural and religious heritage of Jainism in memory and writing.³ Nevertheless, it still required a man of eminent erudition to be able to both systematically document the Jaina doctrine and to present it in an attractive and accessible way both to the Jaina congregation and to the non-Jaina religious communities – especially those of Śaiva provenance – without endangering or misrepresenting it. In using old and well proven methods of survival and growth, such as seeking government patronage and adapting to the prevailing religious environment by appropriating non-Jaina terminology, metaphorical language, compositional principles as well as making use of verbal ambiguity, points of common dogmas, and tenets professed by the opponents' authorities, Hemacandra was able to defend and propagate Śvetāmbara Jainism.⁴ Hemacandra, like many of his predecessors, must also have been carried by the conviction that if he did not firmly establish what he reckoned as Jaina orthodoxy and orthopraxy, the unity of the dogma was endangered and thus liable to being overshadowed by Śaivism and Islam. Even if there was no immediate threat, either from within Śvetāmbara Jainism or from outside, Hemacandra's intention behind such a comprehensive project as the *Yogaśāstra* and the *Svopajñavṛtti*, must have been to propagate a coherent Jaina creed among the Jains themselves as well as among ordinary people, intellectuals and State officials. He was thereby also able to check certain extreme tendencies within Jaina ritualism, such as worshipping and propitiating the already dead and granting the worship of *yakṣas* almost the same status as that of the Jinas themselves.⁵ Inner disintegration was certainly not conducive to

Amitagati exerted an influence on Hemacandra is, however, improbable. First of all, Hertel only had access to Windisch' edition and translation of the verse-text, not to the auto-commentary. Secondly, the main Jaina sources of Hemacandra's treatise are the Śvetāmbara canonical scriptures and the tradition stemming from the *Tattvārthasūtra*, not Digambara secondary sources. To the best of my knowledge, there are also no *verbatim* quotes from YŚ in Amitagati's work.

¹ See Qvarnström 1999.

² On Jaina migration, see Banks 1994a, 1994b.

³ The commissioning and actual copying of manuscripts were regarded as a meritorious act. On Jaina libraries (*bhandar*) and the illumination of manuscripts, see Johnson 1999; Guy 1994.

⁴ See Qvarnström 1998, forth. b.

⁵ See Granoff 1992; Jaini 1991b; Williams 1963:xxiv. Even though Hemacandra in YŚ II.41-47 strongly criticizes the Brāhmaṇical offerings to the manes (*śraddhā*), the *Prabandha-cintāmaṇi* speaks about the lavish funeral that Hemacandra had conducted for his mother, who

Jainism becoming a State religion or receiving support and respect from the surrounding religious communities, a prerequisite for a secure if not flourishing future.

Before I commit myself to a paraphrase of the *Yogaśāstra* as it unfolds itself, I shall attempt to bring out its fundamental doctrines and basic structure in order to lend meaning and function to the specific ideas in their individual ramifications as well as to tie them together into a systematic whole.

Hemacandra's account of Jainism consists of a systematic presentation of a set of ideas and practices originally belonging to the Śvetāmbara canonical scriptures (*śruta*)¹ and tradition (*sampradāya*), but by Hemacandra moulded into a coherent whole with the help of the intellectual efforts of a long row of scholastic thinkers, including Umāsvāti and Haribhadra.² In addition, the author of the *Yogaśāstra* integrates innovations of his own³ as well as non-Jaina elements of pan-Indian and Śaiva provenance, attesting to a strong Tantric influence on medieval Jainism.⁴ Some of these elements came to be perpetually included within Śvetāmbara orthopraxy and orthodoxy due to the normative status that came to be acquired by the *Yogaśāstra*.

Like many of his predecessors, Hemacandra uses the tripartite structure of the three jewels (*ratnatraya*) – correct belief (*darśana*), knowledge (*jñāna*) and conduct (*cāritra*) – as an organizing principle in the *Yogaśāstra*. Although the terminology is borrowed from early Buddhism, this threefold structure seems to be unique to Jainism and occurs already in the canonical *Sūtrakṛtāṅgasūtra* and *Uttarādhyayanāsūtra*. It was, however, first systematically utilized by the author of

had become a nun. Furthermore, the *Kumārapālpratibodha* of Jinamaṇḍanagaṇi narrates how Kumārapāla also worshipped the dead. See Granoff 1992:187-188, 193 with n. 35. On various reform movements, see Cort 1995a; Dundas 1987-1988, 1993.

¹ Dundas (1987-1988:193 with n. 47) points out with reference to Kapadia 1941 that there seem to have been a variety of rival textual groupings as well as a tradition of lost scriptures during this time. On the distinction between canon and exegetical works, see Bruhn 1981:11-12; on scripture and canon, see Dundas 1992:53-73; Folkert 1989, 1993:35-83, 85-94; Cort 1994; Charpentier 1922:9-32.

² On the question of Hemacandra's originality, see Tubb 1998:53-55, 62-63.

³ Hemacandra's inventive ability is displayed in YŚ III.121-47. Based upon the *Dharmabindu*, he introduced a "daily routine" (*dinacaryā*) designed for the exceptional layman (*mahāśrāvaka*), but including the six obligatory duties of a mendicant (*āvāsya*). Furthermore, the list of 35 *śrāvakaḡṇas*, which were to serve as the preconditions of receiving the twelve vows of a layman, as well as the systematization of the seven fields (*keṣetra*) of charity (*dāna*), were also Hemacandra's creations. See Cort 1991:391-396.

⁴ YŚ displays an influence from "Kashmirian" Śaivism (YŚ VII-X.6) and medieval Siddha traditions (YŚ XII.22-26 n). See Qvarnström 1998, forth. b. On Jaina medieval Tantrism, see Qvarnström 2000; Dundas 1998, 2000; Cort 1997, 2000.

the post-canonical *Tattvārthasūtra* in his attempt to epitomize the canonical teachings.¹

Underlying this tripartite structure is the doctrine of a twofold *dharma* or teaching (*dvidharma*)² which at its center has the idea of a perfect human being – a *homo divinus* or “real God” – whose belief, knowledge and conduct serve as the prime authority and role model. The Jaina perfected human being offers a norm or teaching (*dharma*) which has neither been created by himself, nor by another human being or by a God, but is eternally present within every being as his or her own Self (*jīva*) and is thus available to all. The teaching has two main aspects, moral (*karma*) and cognitive (*jñāna*). The moral aspect is concerned with activity (*pravṛtti*) in the form of proper conduct, the cognitive aspect with non-activity (*nivṛtti*) in the form of a correct understanding of reality: intellectual and experiential. The former aspect is thus devoted to improving activity, the latter to diminishing and finally suppressing activity. The former includes instructions about how mental, verbal and physical activity should be performed, the latter how these activities should be concluded. The fundamental components of Jainism as depicted by Hemacandra under the labels of the three jewels (*ratnatraya*) or the two aspects of *dharma* consist, accordingly, of *karmayoga* and *jñānayoga* accompanied by *bhaktiyoga*³ in the form of a general acceptance or confidence in the latter two and its discoverer or communicator: the Jina or the Tīrthāṅkara. These aspects were supplementary to each other and applied to both mendicants and lay persons, differing in emphasis, mode of expression and purpose. Cultivation of mainly the moral aspect, as in the life of the lay person, leads at best to temporal happiness (*sukha*) and rebirth in heaven (*svarga*), whereas refinement of the cognitive aspect in the form of advanced intellectual and meditative practices, as in the case of the mendicant, results in eternal bliss, supernatural powers (*siddhi*) and liberation from cyclic existence (*mokṣa*). Except for certain qualities which are restricted to those few chosen who are to become a Tīrthāṅkara or Jina,⁴ such as the ability to teach, every human is therefore capable of reaching the same level of perfection as the Jina and thus verify through his or her own reason and experience what has been taught – orally or in written form – by the Jina and his innumerable predecessors and successors.

¹ See *Tattvārthasūtra* (TAS) I.1-4. On this text, its date and authorship, see Williams 1963: 1-4, 18; Ohira 1982; Bronkhorst 1985.

² Hemacandra refers in SV I.40 (J:I.270, ll. 1-2) to the twofold *dharma* resulting in happiness (*abhyudaya*) and liberation (*nīḥśreyasa*). This notion is also found in Haribhadra's *Śāstravārtāsamuccaya* (I.20, 23) and is possibly based on the *Vaiśeṣikasūtra* I.1.2: *abhyudaya-nīḥśreyasasiddheḥ sa dharmah*. See Qvarnström 1999:170-171, 180.

³ On Jaina *bhakti*, see Sogani 1966; Malvania 1986; Shāntā 1985:72-75; Cort forth.

⁴ For the special *karma* generating the birth as a Tīrthāṅkara or Jina, see YŚ XI.48 n.; Wiley 2000a:ch. 3.

Apart from the three jewels (*ratnatraya*) and the doctrine of a double *dharma* (*dvidharma*), Hemacandra applies yet another organizing principle in the *Yogaśāstra*: the eight limbs of *yoga* (*aṣṭāṅgayoga*).¹ This well-known device, classically formulated by Patañjali in his *Yogasūtra*, forms, as it were, a window dressing on top of the three jewels and its foundation, the double *dharma*. Viewed as a rhetorical stratagem, as in the case of the *Yogadr̥ṣṭisamuccaya* by the other great exalter (*prabhāvaka*) of Śvetāmbara Jainism, Haribhadra,² it serves the purpose of adapting Jainism to the prevailing religious environment as well as to the larger pan-Indian intellectual debate. Thereby it was instrumental in converting non-Jainas, including the Śaivites of Gujarat, to Jainism.³

The fundamental principle of a double *dharma*, and from this derived doctrines of three jewels and an eightfold path, shows structural and doctrinal similarities with various Brāhmaṇical traditions and their doctrines of a twofold *dharma* related to the two parts (*kāṇḍa*) of the Vedic corpus, the *karmakāṇḍa* and the *jñānakāṇḍa*.⁴ Irrespective of its historical origins, this idea was conceptually captured and defined in opposition to the Vedic tradition and its insistence on an authorless scriptural authority, and was used by Hemacandra in his critique of Vedic ritualism and Brāhmaṇical theism. Whether these similarities stem from a *śramaṇa* influence on the Vedic tradition or are the result of parallel developments,⁵ *karma* was understood by the Jaina, Buddhist and Brāhmaṇical traditions as predominantly moral⁶ and required *jñāna* for its proper implementation. Ritual

¹ See Qvarnström 1998.

² See Chapple 1998.

³ The classical paths for lay persons and mendicants, the 11 *pratimās* and the 14 *guṇasthānas*, do not have any bearing on the composition of YŚ.

⁴ Cf. e.g. Śaṅkara's introduction to the *Bhagavadgītā* (BhG): *sa bhagavān sṛṣṭvedaṃ jagat tasya ca sthitiṃ cikīrṣuḥ marīcyādīn agre sṛṣṭvā prajāpatīn pravṛttilakṣaṇaṃ dharmam grāhayām āsa vedoktam | tato 'nyāmś ca sanakasanandanādīn utpādya nivṛttilakṣaṇaṃ dharmam jñānavairāgyalakṣaṇaṃ grāhayām āsa | dvidvidho hi vedokto dharmah pravṛttilakṣaṇo nivṛttilakṣaṇaś ca jagataḥ sthitikāraṇam* | "That Lord, having created this world and desiring its continued existence, first created the progenitors, headed by Marīci, and made them accept the *dharma* characterized by activity, as taught in the Veda. He then brought forth others, headed by Sanaka and Sanandana, and made them accept the *dharma* characterized by cessation, [that is], characterized by wisdom and dispassion. For twofold is the *dharma* taught in the Veda: characterized by activity and characterized by cessation, [and it is] the cause of the continued existence of the world." (tr. by Martin Gansten).

⁵ See e.g. Bronkhorst 1993b; Jaini 1970.

⁶ The fundamental principles of Jaina ethics are pan-Indian (cf. e.g. *Manusmṛti* (MS) X.63; Kauṭilya's *Arthaśāstra* I.3.13, XIX; Baudhāyana's *Dharmasūtra* II.10.18.2-3; *Yogasūtra* (YSū) II.30; *Dīghanikāya* I.63). The five Jaina mendicant rules (*mahāvratā*) are attested already in the canonical *Ācārāṅgasūtra* and had developed out of the far older sect of the Nigaṇṭhas described in the earliest strata of the Pāli canon. They were later systematized in TAS (VII.5-6). The earliest description of ideal lay practice (*śrāvakācāra*) is in the 7th Aṅga of the Śvetāmbara

activity was, however, not completely abandoned, only the violent and thereby immoral ritual practices were condemned as well as those which instead of being oriented towards mundane benefits promised liberation.

The first three chapters of the *Yogasāstra* constitute, according to Hemacandra, a summary (*saṃkṣepa*) of the three jewels (*ratnatraya*), also designated *yoga* and thus elucidating the second title given to the work: *Yogopaniṣad*.¹ It begins with a set of benedictory verses (*maṅgala*) addressed to the last Jina or Tirthaṅkara, Mahāvīra, who as an embodiment and communicator of the eternal Jaina teaching forms the object of right belief (*śamyagdarśana*). Then follows a brief definition of each of the three jewels. The rest of the three initial chapters, though attempting to cover all three jewels or both main aspect of Jainism, are in substance devoted to a description of the jewel of correct conduct (*śamyak-cāritra*), especially the corpus of rules regulating the daily life of the lay disciple.² The proper conduct of the mendicant (*yatyācāra*) is summarized in the form of five great vows (*mahāvratā*) – non-harm (*ahiṃsā*), truthfulness (*satya*), honesty (*asteya*), continence (*brahmacarya*) and propertylessness (*aparigraha*) – of which the first is the paramount and all-inclusive ethical principle. These vows should be cultivated in thought, word and action, and fostered, either through five exercises (*bhāvanā*) or through five kinds of care (*saṃiti*) and three kinds of control (*gupti*). The proper conduct of the lay disciple (*śrāvakācāra*) is modelled on that of the mendicant, but differ as to the degree to which the vows are to be implemented, and the extent to which other rules are to be followed. The lay

canon, the *Upāsakadaśā*, and the earliest Śvetāmbara text devoted exclusively to the description of lay practice is the 5th century A.D. *Śrāvakaprajñapti* of Umāsvāti. See Cort 1991:391; Williams 1963:1-4.

¹ In equating the term *ratnatraya* with *yoga*, Hemacandra adopts a linguistic usage which was introduced into the Śvetāmbara Jaina tradition by Haribhadra in his *Yogavimśikā*. Hemacandra thus employs the term *yoga* both as a generic term for all kinds of activity – mental, verbal and physical – and more specifically as synonymous with the three main constituents of the path of liberation. On the concept of *yoga* and *ayoga(tā)* in Śvetāmbara Jainism, see Qvarnström forth. b (with references).

² As noticed by Jaini (1979:160 with n. 5; 1994:xxxviii with n. 9), we only possess one Theravāda text on lay conduct, the *Upāsakajanālaṅkāra* (12th cent. A.D.), and one Mahāyāna text, i.e. a small portion of Śāntideva's *Śikṣāsāmuccaya* (9th cent. A.D.). Medieval Śvetāmbara Jainism produced a large number of which more than 40 are listed and discussed by Williams 1963. In this connection the first four chapters of YŚ formed the standard for future Śvetāmbara Jaina texts on lay conduct (*śrāvakācāra*). This also explains why YŚ was categorised under the third part of the *Anuyoga* designated as *caraṇānuyoga* or "exposition on discipline" and oriented towards inner and outer *tapas*. See Jaini 1979:80. Apart from the Śvetāmbara Jaina canon and tradition some aspects of lay activity was influenced by local customs (*deśācāra*) and formed common law. See YŚ I.48. Cf. Somadeva's distinction in his *Upāsakādhyayana* 477 (quoted by Jaini 1992:188; Lath 1992:27-29) between *laukika*- and *pāralaukikadharmā*.

vows are therefore viewed as lesser or minor and thus designated *aṇuvratas*. A distinction is further made between the moral of the householder (*grhastha*) or lay person (*śrāvaka*) and that of the exceptional layman (*mahāśrāvaka*), such as king Kumārapāla. The lay disciple, whether exceptional or not, should reinforce the five vows by means of the three virtues (*guṇa*) and the four educational vows (*śikṣāvratas*), including instructions on food, meditation and fasting, avoiding the different infractions (*aticāra*), particularly those related to prohibited occupations. The exceptional disciple should furthermore follow a daily routine (*dinacaryā*) and at the end of his life ideally observe the ritual of dying through fasting (*saṃlekhanā*). A life dominated by this “jewel of correct conduct” (*saṃyakkāritra*) or the moral aspect of the double *dharma* (*dvidharma*), which by Hemacandra is equated with the first two limbs (*aṅga*) of the eightfold path,¹ leads to temporal happiness (*sukha*), rebirth in heaven (*svarga*) and for the *mahāśrāvaka* to liberation within eight lifetimes.²

The other main aspect of the Jaina teaching, the jewel of correct knowledge (*saṃyagjñāna*) or the cognitive aspect of the double *dharma*, is the prime concern of the fourth chapter of the *Yogaśāstra*. Contrary to the description of the three jewels (*ratnatraya*) offered in chapters one to three, the fourth chapter views *dharma*, in the form of the three jewels, not as distinct from the human being who enjoys this teaching (*dharmin*) and who pursues its moral and knowledge, but instead as identical with the human being and her Self (*jīva*): the agent (*kartr*) and enjoyer (*bhoktr*). In order for faith, knowledge and conduct to be “correct” (*saṃyak*), and thus ultimately conducive to the eradication of *karma* and suffering, their common source, the Self, has to be known. Hemacandra, therefore, prescribes how to acquire knowledge of the Self (*ātman*). For this the passions (*kaṣāya*) have to be controlled and this is only possible if one controls the senses (*indriya*), for which mental purity (*manahśuddhi*) is required. The latter is obtained once attachment (*rāga*) and aversion (*dveṣa*) is eliminated through equanimity (*saṃatva*). Equanimity results from non-attachment (*nirmamatva*), which in turn results from contemplation (*bhāvanā*). Equanimity and meditation are mutually interdependent, and to even attempt to practice meditation without equanimity is, according to Hemacandra, nothing but mockery. After this description, Hemacandra urges the adept to cultivate benevolence (*maitrī*), appreciation (*pramoda*), compassion (*kāruṇya*), and tolerance (*mādhyasthya*), as a direct means of assisting with respect to the practice of meditation (*dhyaṇa*). Meditation is twofold, virtuous (*dharmya*) and pure (*śukla*), and requires for its performance yogic postures (*āsana*) depicted at the end of the fourth chapter.

¹ See YŚ/SV IV.34.

² On the specific ideals of laywomen and nuns, see Shāntā 1985.

The following seven chapters may be viewed as an exegesis of the fourth chapter, particularly of meditation and its prerequisites, thus also covering the remaining limbs of the eightfold path. The fifth chapter describes various forms of breath control (*prāṇāyāma*), classic and Tantric. Breath control in itself leads to physical health (*kāyārōgya*) and ability to determine the time of death (*kālaññāna*), but it may also be included as a complementary soteriological tool conforming to the recommendations of Patañjali and others. The major part of the fifth chapter is devoted to various pan-Indian and Śaiva, yogic and divinatory exercises, amalgamated with Jaina doctrine and practice. These are categorized under *prāṇāyāma* since they partly involve knowledge of the breath and its movement in the three arteries (*nāḍī*) and four operational fields (*maṇḍala*). Hemacandra also records divination based on the knowledge of medicine (*āyurveda*), astrology (*jyotiṣa*), oneiromancy (*svapnaśāstra*), oracle voices (*upaśruti*), animal portents (*śakuna*), interrogations (*praśna*), mental installment of spells on the body (*aṅganyāsa*), mystical diagrams (*yantra*), etc. Most of these activities are related to the settlement of a person's longevity, but they also concern warfare, harvest and offspring, topics supposedly of concern to king Kumārapāla as a private citizen and as the head of State. The chapter concludes with a depiction of how to enter into another's body (*parakāyapraveśa*).

The sixth chapter contains a critique of the practice of breathcontrol, which cultivated exclusively forms an impediment to the attainment of liberation, and a brief description of the practice of *pratyāhāra*, the withdrawal of the senses from their objects, and *dhāraṇā* or concentration. Analogous to *prāṇāyāma*, both of these are defined in accordance with the classical Yoga tradition and advocated as parts of the liberating path. Chapter seven opens with a depiction of the qualifications of a meditator (*dhyaṭr*) followed by a portrayal of the first of four kinds of meditation categorized as virtuous meditation (*dharmadhyāna*). The other three varieties are outlined in chapter eight, nine and ten, respectively, and have as their objects holy syllables (*pada*), the external characteristics (*rūpa*) and the intrinsic nature (*rūpātīta*) of the Jina, in addition to imagined objects (*piṇḍa*) distinctive of the first variety presented in chapter seven. These four chapters thus express classical Jaina teachings in a hitherto unknown terminology and compositional structure, probably stemming from "Kashmirian" Śaivism, as well as introduce new forms of meditation of Tantric provenance. The tenth chapter is also devoted to a description of the strictly, canonical form of virtuous meditation (*dharmadhyāna*) and its four types. The succeeding eleventh chapter outlines the fourfold pure meditation (*śukladhyāna*), its physical and psycho-physical preconditions, as well as the requirement of a Jina being present and knowledge of the Pūrva-scriptures acquired in order to perform this direct means to final liberation (*nirvāṇa*). In the twelfth and last chapter, Hemacandra presents his own religious experience (*svasamvedana*) couched in a nomenclature unknown to the rest of the work. Hemacandra's highly formalized personal

narrative gravitates around the practice of meditation as defined by the *Uttarādhyāyanasūtra* and the *Tattvārthasūtra* in terms of the cessation [of the activity] of the mind (*cittanirodha*).¹ It thus conforms with the earliest known definition of *yoga* found in the *Kāthopaniṣad* and systematized in the classical Yoga tradition. The terminology, however, bears witness of the Nāth Siddha tradition, with which the Śvetāmbara Jains of Gujarat also shared various cult centers.² Under the supervision of a teacher (*guru*), and through the cultivation of indifference (*audāsīnya*) and practice (*abhyāsa*), the mind reaches the state of no-mind (*amanaskatva*) and comes to rest as the Self (*jīva*) is realized and Reality (*tattva*) uncovered. In the last verses of the twelfth chapter, forming the closing paragraphs of his handbook on Jainism (*yogaśāstra*) or *Yoga Upaniṣad*, Hemacandra sums up all the wisdom that he has acquired from the scriptures, his teacher and own personal experience, by addressing the very Self (*jīva*) urging it not to seek happiness and success from outside, but instead to please itself realizing its inner glory and universal sovereignty.

Editions

In 1874, Ernst Windisch published a critical edition and an annotated German translation of the first four chapters of Hemacandra's *Yogaśāstra*. This *editio princeps* was unfortunately based on a single manuscript including only the *Yogaśāstra* and not the auto-commentary, the *Svopajñāvr̥tti*. The translation is therefore many times wide of the mark. Windisch' work remained incomplete, as did that of his successor, Belloni-Fillipi, who in 1908 attempted to undertake a translation of both the *Yogaśāstra*, and the auto-commentary for the *Jainadharma-prasāraṇasabha*. However, this work was abandoned after the completion of the first chapter when it came to his notice that Muni Mahārāja Dharmavijaya was preparing a critical edition of the *Yogaśāstra* and the *Svopajñāvr̥tti* for the *Bibliotheca Indica*. This edition appeared serially starting in 1907, but the enterprise was terminated after 1921 with more than half the editorial work still to be finished. Six fascicles were published. In 1926, a complete edition of the *Yogaśāstravṛtti* (*Yogaśāstra* + [*Svopajñā*]vr̥tti) was published by Vijayabhakti for the *Jainadharma-prasāraṇasabha*. Unfortunately, this edition is no longer available. Since then Muni Jambūvijaya has published a complete edition of the *Yogaśāstra* and the *Svopajñāvr̥tti*. Muni Jambūvijaya's critical edition is based on two old palmleaf manuscripts in the possession of the Śāntināth bhandar in Cambay, Gujarat. The first was copied in *vikramvat* (vs) 1251 (= 1195 A.D.) and the second probably in

¹ See YŚ IV.115 n., XII.

² See Qvarnström forth. b.

vs. 1303 (=1247 A.D.).¹ Each of the three volumes of Jambūvijaya's edition comprises an introduction in Gujarati followed by a short version of the same in Sanskrit. The volumes contain chapters I-II, III-IV and V-XII, respectively, and were published in 1977, 1981 and 1986.²

The following translation is based on Jambūvijaya's critical edition.³ The text consists of 1009 verses divided into 12 chapters (*prakāśa*). The metre is predominantly *śloka* with the main exception of the last two chapters which partially are written in *āryā*. The *Svopajñāvr̥tti* is written in a mixed style of verse and prose (*miśrakavyākhyāna*) and comprises in the edition of Jambūvijaya approximately 1000 pages of which more than three-fifths serve as an exegesis of the first four chapters and their 462 verses. The *Yogaśāstra* was transmitted separately as well as together with the *Svopajñāvr̥tti*. It was also handed down in two parts, with and without the collateral *Svopajñāvr̥tti*, including chapters I-IV and V-XII, respectively.

¹ See de Jong 1979:216-217. It has recently come to my notice that Jambūvijaya is undertaking a re-edition of the first two chapters of YŚ.

² The only complete translation of YŚ into a Western language was published by A. S. Gopani in 1989 but has more the character of a paraphrase intended for the Jaina layman than that of a scholarly translation. For translations into Gujarati and Hindi, see Bibliography (selective).

³ Orthographical peculiarities and misprints have been tacitly normalized. Variants are annotated in the *apparatus*. Brackets containing words and sentences carried down from a preceding verse as well as passages from the auto-commentary have been inserted into the English translation. References throughout the text are not exhaustive but illustrative. For manuscripts of YŚ, see Poleman 1938:272, 274 (Indic mss., Nos. 944, 972, 2118-2122, preserved in the Houghton Library of Harvard University); Schubring 1944:Teil 3, Reihe 1, Band 1, Nos. 248-253; Velankar 1944:323-324; Keith 1935:1317; Barnett 1928:376.

SYNOPSIS

Homage to Mahāvīra -----	19
Yoga or the Three Jewels -----	20
<i>i. Correct Knowledge</i> -----	23
<i>ii. Right Belief</i> -----	23
<i>iii. Proper Conduct</i> -----	23
The Proper Conduct of a Mendicant -----	24
<i>The Five Great Vows</i> -----	24
<i>i. Non-Harm</i> -----	24
<i>ii. Truthfulness</i> -----	24
<i>iii. Honesty</i> -----	24
<i>iv. Continence</i> -----	25
<i>v. Propertylessness</i> -----	25
<i>The Five Exercises of the Great Vows</i> -----	25
<i>The Five Kinds of Care</i> -----	27
<i>The Three Kinds of Control</i> -----	28
The Proper Conduct of a Layman-----	29
<i>The 35 Qualities of a Layman</i> -----	29
<i>Orthodoxy and Heterodoxy</i> -----	31
<i>The Five Minor Vows</i> -----	34
<i>i. Non-Harm</i> -----	34
<i>Manusmṛiti: A Scripture of Violence</i> -----	37
<i>The Cruel Brāhmanical Offerings to the Manes</i> -----	38
<i>ii. Truthfulness</i> -----	40
<i>iii. Honesty</i> -----	42
<i>iv. Continence</i> -----	43
<i>v. Limiting the Possessions</i> -----	48
<i>The Three Virtuous Vows</i> -----	50
<i>i. Restraining Travel in a Given Direction</i> -----	50
<i>ii. Restricting Things which may be Enjoyed Once and Frequently</i> ----	50
<i>The Sixteen Inedibles</i> -----	50
<i>iii. Abstaining from the Five Minor Types of Meaningless Violence</i> ----	61
<i>The Four Educational Vows</i> -----	62
<i>i. Equanimity</i> -----	62
<i>ii. Limiting the Area of one's Movement</i> -----	63
<i>iii. Fasting on the Eighth and Fourteenth Day of</i> <i>Each Lunar Fortnight</i> -----	63
<i>iv. Sharing with Ascetic Guests</i> -----	63
<i>Infractions related to the Five Minor Vows</i> -----	64

<i>Infractions related to the Three Virtuous Vows</i> -----	65
Prohibited Occupations-----	66
<i>Infractions related to the Four Educational Vows</i> -----	68
<i>An Exceptional Layman and his Daily Routine</i> -----	69
<i>Ritual Death by Fasting</i> -----	74
The Self as the Identity of the Three Jewels -----	76
The Four Passions -----	77
The Five Senses -----	80
Purity of Mind -----	82
Equanimity -----	84
The Twelve Themes of Contemplation-----	85
<i>i. Contemplation on Impermanence</i> -----	86
<i>ii. Contemplation on Helplessness</i> -----	86
<i>iii. Contemplation on the Cycle of Transmigration</i> -----	87
<i>iv. Contemplation on Solitude</i> -----	88
<i>v. Contemplation on the Separateness of the Self and the Body</i> -----	88
<i>vi. Contemplation on the Impurity of the Body</i> -----	88
<i>vii. Contemplation on the Influx of Karmic Matter</i> -----	88
<i>viii. Contemplation on the Stopping of Karmic Influx</i> -----	90
<i>ix. Contemplation on the Dissociation of Karma</i> -----	91
The Six External Penances -----	91
The Six Internal Penances -----	92
<i>x. Contemplation on the Correctly Expounded Law</i> -----	92
<i>xi. Contemplation on the Universe</i> -----	94
<i>xii. Contemplation on the Difficulty of Attaining Enlightenment</i> -----	95
Equanimity and Meditation-----	96
Yogic Postures-----	98
Breath Control-----	101
<i>Breath and Mind</i> -----	101
<i>The Seven Varieties of Breath Control</i> -----	101
<i>The Five Breaths: Area, Colour, Activity, Purpose and Seed Mantra</i> -----	103
<i>The Four Operational Fields</i> -----	108
<i>The Breaths of the Operational Fields</i> -----	109
<i>The Three Arteries</i> -----	111
Divination-----	112
i. The Time of Death according to the Movement of the Breath in the Arteries -----	112
ii. Physical Symptoms of Death-----	119
iii. The Time of Death according to Palmistry -----	121
iv. Omens of Death including Oneiromancy -----	122
v. The Time of Death according to a Descending Deity -----	128
vi. Animal Portents -----	128

vii. The Time of Death according to an Oracle Voice -----	129
viii. The Time of Death according to the Movement of Saturn -----	131
ix. The Time of Death according to Astrological Interrogation -----	131
x. The Time of Death according to Shadow Reading and the Application of a Yantra -----	132
xi. The Time of Death according to Shadow Reading and Spells Mentally Installed on the Body -----	133
xii. Pneumomancy -----	135
<i>The Method of Identifying the Breath and the Mandala</i> -----	139
<i>Preventing the Breath from Moving in the Left or Right Artery</i> -----	139
<i>Purification of the Arteries</i> -----	139
<i>The Time which the Breath Occupies an Artery</i> -----	140
<i>The Method and Result of Entering into Another's Body</i> -----	141
Critique of Breath Control -----	143
The Withdrawal of the Senses from their Objects -----	143
Concentration -----	144
Virtuous and Pure Meditation -----	145
<i>The Qualifications of a Meditator</i> -----	145
<i>Tantric Virtuous Meditation</i> -----	146
i. Meditation on Imagined Objects -----	146
ii. Meditation on Sacred Syllables -----	150
iii. Meditation on the External Characteristics of the Jina -----	164
iv. Meditation on the Intrinsic Nature of the Jina -----	168
<i>Canonical Virtuous Meditation</i> -----	169
i. Meditation on the Teaching of the Jina -----	169
ii. Meditation on the Evil Results of Acts -----	170
iii. Meditation on the Maturing of Karma -----	170
iv. Meditation on the Structure of the Universe -----	171
<i>Pure Meditation</i> -----	174
Physical and Erudite Preconditions -----	174
i. Meditation on the Countless Modes of an Existent -----	175
ii. Meditation on a Single Mode of an Existent -----	176
iii. The Irreversible State of Subtle Activity -----	176
iv. The Irreversible State of Non-Activity -----	176
Psycho-Physical Preconditions -----	176
The Meditative Process of the First Two Kinds of Pure Meditation --	178
Extending the Self to the Limits of the Inhabited Universe -----	183
The Meditative Process of the Last Two Kinds of Pure Meditation ---	185
Final Liberation -----	185
Reality according to Hemacandra -----	187
<i>The Four Different States of Mind</i> -----	187
<i>The External, Internal and Supreme Self</i> -----	188

SYNOPSIS

<i>Indifference</i>	190
<i>The State of No-Mind</i>	191
<i>Control of Mind</i>	192
<i>Control of Senses</i>	192
<i>Self-Knowledge</i>	193
Epilogue	196

TEXT AND TRANSLATION

Homage to Mahāvīra

1. *namo durvārarāgādivairivāranivārīṇe |*
arhate yogināthāya mahāvīrāya tāyīne ||

I bow down to Mahāvīra, the protector [of all living beings] (*tāyin*),¹ the [omni-scient] lord of ascetics, the enlightened who has eliminated the multitude of [inner] enemies which [otherwise] are difficult to eradicate, such as attachment.²

2. *pannage ca surendre ca kauśike pādasamprī |*
nirviśeṣamanaskāya śrīvīrasvāmine namah ||

I bow down to Lord Śrī [Mahā]vīra, [who remained] mentally indifferent towards [the malevolent] snake [Caṇḍa]Kauśika and [the devoted] king of gods, [Indra], when they touched his feet.³

3. *kṛtāparādhe 'pi jane kṛpāmantharatārayoḥ |*
iśadbāṣpārdayor bhadraṃ śrīvīrajananetrayoḥ ||

Blessed are the eyes of the [spiritual] victor, Śrī [Mahā]vīra, slightly wet with tears [and] with pupils dejected out of compassion even for people who have done offense [to him, like the hostile god, Saṅgamaka].⁴

4. *śrutāmbhodher adhigamya sampradāyāc ca sadguroḥ |*
svasaṃvedanataś cāpi yogaśāstraṃ viracyate ||

[By the excessive pleadings from his majesty, King Kumārapāla of the Caulukya dynasty, this Yoga-Upaniṣad or] Handbook on Yoga (*Yogaśāstra*) is composed [by me Hemacandra] having acquired [knowledge] from the ocean of scriptures, the tradition of a good teacher and from personal experience.⁵

¹ The word *tāyin* is widely used in Jaina and Buddhist literature. Here it is given as an epithet of Mahāvīra in the sense of *trāyin* or "protector". See Bhattacharya 1943:212 n. 2

² My translation of the first three chapters of YŚ/SV would scarcely have been possible without the painstaking work of P. S. Jaini (1979) and especially Paul Williams, whose *Jaina Yoga* (1963) has been almost the *conditio sine qua non* for the translation of technical terms, etc.

³ For the story of Caṇḍakauśika and Indra, see SV I.2 (J:I.3-16), based on Hemacandra's TC VI.54-58.

⁴ The narrative of Saṅgamaka found in SV I.3 (J:I.17-31) is drawn from TC VI.92-105.

⁵ SV I.4 (J:I.31, ll. 10-11) quotes YŚ XII.55.

Yoga or the Three Jewels

5. *yogaḥ sarvaṇipadvallīvitāne paraśuḥ śītaḥ |*
amūlamantratantram ca kārmaṇaṁ nirvṛtiśriyaḥ ||

Yoga is [like] a sharp-edged axe for the tangle of creepers of all calamities. It is a supernatural means for [attaining] the happiness of liberation without [the use of] medical herbs (*mūla*),¹ spells or Tantric [teachings].²

6. *bhūyāṁso 'pi hi pāpmānaḥ pralayaṁ yānti yogataḥ |*
caṇḍavātād ghanaghanā ghanāghanaghaṭā iva ||

Just as a multitude of dark and dense clouds [vanish] due to a forceful wind, [the results of] even the most evil deeds obviously (*hi*) dissolve by [the power of] *yoga*.

7. *kṣiṇoti yogaḥ pāpāni cirakālārjitāny api |*
pracitāni yathaidhāṁsi kṣaṇād evāśuśukṣaṇiḥ ||

Just as a quick [burning] fire [reduces] a pile of firewood [into ashes] within a moment, [the practice of] *yoga* destroys [instantaneously the results of] evil deeds although accumulated over long time.

8. *kaphaviṣṇumalāmarśasarvaśuśadhimaharddhayaḥ |*
sambhinnaśrotolabdhiś ca yaugaṁ tāṇḍavaḍambaram ||

Moreover, the splendour of this “Yogic dance”³ [transforms] the [seven] magic powers – phlegm, excrement, secretion, “touch” and “every [part of the body]” – into remedies⁴ and [develops also] miraculous powers [such as] the acquisition of an undivided sense-organ (*sambhinnaśrotolabdhi*).⁵

¹ Cf. YSū IV.1: *janmaśuśadhimantratapaḥsamādhijāḥ siddayaḥ |*. According to Jhavery (1944:271), *mūla* refers to a mixture of drugs, roots or herbs, meant for a charm.

² In accordance with classical Yoga philosophy, Hemacandra (SV I.5; J.1.32) states that Yoga – here equivalent to the “three jewels” (YS I.15-18) – is the cause of liberation (*mokṣa*) as well as of miraculous powers (*siddhi/aiśvarya/labdhī*). The former is described in terms of the eradication of suffering, divided into three kinds according to the *Sāṃkhyakārikā* 1: suffering proceeding from oneself (*ādhyātmika*), from other living creatures (*ādhibhautika*) and from supernatural influence (*ādhidaivika*).

³ The term *tāṇḍava* refers usually in Hindu classical mythology and poetry to the dance of death appropriate to Śiva in his destructive aspect, but it is also used in connection with *yoga* stressing their intimate connection. See Doniger O'Flaherty 1980:130-133, 136. Cf. TC VI.290 with n. 224; Mādhava's *Sarvadarśanasamgraha* 137.

⁴ According to TC III.194 (with n. 257), there are seven magic powers: *kapha*, *viṣṇu*, *jalla*, *mala*, *viṣṭā*, *āmrśa*, and *sarva*. Cf. TC I.75-80.

⁵ The notion of magical powers is a pan-Indian phenomenon only absent in the Sarvastivāda and Mīmāṃsaka schools. Classical Yoga philosophy understands *siddhi* in a restricted sense as eight different powers (see Vyāsa's *Yogasūtrabhāṣya*, YSūbh, III.44-45) – the ability to

9. *cāraṇāśīviṣāvadhimanaḥparyāyasampadaḥ |*
yogakalpādrumasyaitā vikāśikusumaśrīyaḥ ||

The fortune of the blossoming flowers of the [fabulous] wishing tree of *yoga* consists of [supernatural attainments (*labdhī*), such as] walking in the air (*cāraṇa*), the ability of curse and favour (*āśīviṣa*), extra-ordinary perception (*avadhī*), and mind-reading (*manaḥparyāya*).¹

10. *aho yogasya mātātmyaṃ prājyaṃ sāmrajyaṃ udvahan |*
avāpa kevalajñānaṃ bharato bharatādhipaḥ ||

Praise the greatness of *yoga*!² Bharata, [for example], the descendant of universal sovereignty [and] the ruler [of the six continents] of Bharata[-kṣetra], obtained omniscience [due to the practice of it].³

decrease in size (*aṇutva*), increase in size (*mahatva*), etc. – resulting from the control of the elements (*vaśīkaraṇa*), which in turn results from restraint (*saṃyama*). In addition to these and other magical powers, Hemacandra discusses a *siddhi* which is mentioned in the canonical *Aupapātikasūtra* (Schubring 1978: 316 n. 4) and defined by Hemacandra in the following way (SV I.8; J:I.43, ll. 5-6): *sambhinnaśrotolabdhī sarvendriyāṇāṃ viśayān grhṇāty ekam apīndriyam | yatprabhāvena sambhinnaśrotolabdhis tu sāmātā ||* “That by the power of which even a single sense-organ receives the objects of all the senses is called *sambhinnaśrotolabdhī*”. A similar *siddhi* is described by Siddhasena in his *Dvātriṃśikā* IX.8 and attributed to the Vedānta tradition (for a translation of the *Vedavādadvātriṃśikā*, see Qvarnström forth. c). Apart from SV I.8-9, the most extensive list of magical powers is found in Nemicandra’s *Pravacanasāroddhāra* 1492-1508. Some of these were, according to the Jaina tradition, obtained by Sanatkumāra, the fourth Jaina *cakravartin* or universal monarch, whose life story is related in SV I.8 (J:I.34-40) based on TC III.167-195. See also TC I.75-80.

¹ Hemacandra mentions a variety of *cāraṇas* in SV I.9 (J:I.44) and TC I.79 (with n. 114). Cf. *Aupapātikasūtra* 15; *Bhagavatsūtra* 693-694; YSū III.42. Hemacandra (J:I.45, l. 12) defines *āśīviṣa* as the ability to curse (*nigraha*) and favour (*anugraha*), and *avadhijñāna* as “that knowledge which knows material objects up to a fixed limit (*avadhī*) without the help of the senses or the mind”. Cf. TAS I.21-22. *Avadhi* and *manaḥparyāya* were part of what Umāsvāti in his TAS I.9 considered to be the five varieties of knowledge (*jñāna*): empirical (*matī*), articulate (*śruta*), clairvoyant (*avadhī*), mind-reading (*manaḥparyāya*) and omniscient (*kevala*). This, however, posed some problems. On the one hand, TAS was acknowledged by both the Śvetāmbaras and Digambaras as a systematization of Mahāvīra’s teachings, and, accordingly, had to be accounted for within the framework of Jaina epistemology. On the other hand, miraculous powers were not accepted phenomena in that school of logic which constituted the very doctrinal bases of Jaina logic and epistemology, the Nyāya. Some compromises were therefore reached in order to adopt Nyāya-Vaiśeṣika doctrines into Jainism. See Jacobi 1906:294.

² Cf. Haribhadra’s *Yogabindu* 36. On *yogamātmya* as a set expression, see Halbfass 1989: 226.

³ According to the beliefs of the Jainas, India has earned its name, Bharata, after the first Jaina monarch (*cakravartin*) of our age, Bharata. When Bharata’s father, Rṣabha, who was the First Lord (*ādinātha*), renounced the world to become the first Jaina mendicant, both his sons, the older Bharata and the younger Bāhubali, claimed to be king. On their challenge, see TC

11. *pūrvam aprāptadharmāpi paramānandananditā |*
yogaprabhāvataḥ prāpa marudevā param padam | |

Rejoicing in supreme bliss [at the sight of her enlightened son Rṣabha], Marudevā [instantaneously] attained the highest state (i.e. liberation) by means of *yoga*, although [she in her] previous [lives] had not [even] been able to obtain the religious teachings (*dharma*).¹

12. *brahmastrībhrūṇagoghātāpātakān narakātitheḥ |*
dr̥ḍhaprahāriprabhr̥ter yogo hastāvalambanam | |

Yoga is an extended hand for such [a person] as Dr̥ḍhaprahāri,² who is the guest of hell, having [committed] the sins of killing a brahmin, a woman, an embryo or a cow.³

13. *tatkālakṛtaduṣkarmakarmāṭhasya durātmanah |*
gotre cilātīputrasya yogāya spr̥hayen na kaḥ | |

At that time [when Dr̥ḍhaprahāri and others committed their sins], who would not desire [that kind of] *yoga* which [even] protects a malevolent person [like] Cilātīputra, who is intent on doing [all kinds of] evil deeds, [such as killing a woman]?⁴

I.213-326. As noticed by Jaini (1979:61), the story of Bharata is unique since the Śvetāmbara canon nowhere else suggests the possibility of achieving omniscience without first taking the mendicant vows. This is also true for the story of Marudevā (YŚ I.11), which is not accepted by the Digambaras, since in their view a laywoman cannot attain omniscience (Jaini 1979:204 n. 25). On the relationship between gender and salvation in Jainism, see YŚ XI.13 with n.; Jaini 1991b. According to Hemacandra (TC I.344f.), it was Bharata who composed the Vedas. Originally these consisted of Jaina teachings and eulogizes to the Tīrthaṅkaras, but were subsequently changed and vitiated by corrupt brahmins. On the origin of the *ārya-* and *anāryaveda*, according to the Jainas, see *Vasudevahindī* (pp. 183, l. 1-193, l. 20); *Āvaśyakacūṇi* (I, p. 215).

¹ SV I.11 (J:I.91, ll. 13-14), based on TC I.194-98, tells the story of Marudevā, the mother of the first Tīrthaṅkara, who, while still a layman, attained liberation by reducing the firewood of *karma* into ashes through the fire of pure meditation (*śukladhyāna*). See YŚ XI.13 with n.

² SV I.12 narrates the story of Dr̥ḍhaprahāri, who was the head of the thieves and who had committed the above mentioned crimes, as a result of which he was to be reborn in the 7th hell. Nevertheless, due to repenting his crimes, becoming a Jaina monk and practising severe penance, he attained liberation in that very life. For other references, see Mehta 1970-1972 (I):355.

³ This classification is not part of the Jaina doctrine. Cf. YŚ/SV II.71; MS XI.55-71, 73-88, 90, 109-117, 139, 205-209.

⁴ SV I.13 (J:I.104, ll. 1-4) quotes a verse in Prākṛit from the *Āvaśyakaniryukti* (872-875) according to which Cilātīputra was given three words – *upaśama*, *viveka* and *saṃvara* – in order to follow the Jaina teaching (*dharma*) and undertake restraint (*saṃyama*).

14. *tasyājānanir evāstu nṛpaśor moghajanmanah |*
avidbhakarno yo yoga ity akṣaraśalākayā | |

Let the man whose ears have not been pierced by the needle of the syllables *yo-ga*, and whose life is [thus] worthless, be deprived of birth as a man!

15. *caturvarge 'graṇir mokṣo yogas tasya ca kārāṇam |*
jñānaśraddhānācāritrarūpaṃ ratnatrayaṃ ca saḥ | |

Liberation is the foremost among the four goals [of human objectives (*puṇyārtha*)],¹ the means of which is *yoga*. This [*yoga*, which also is designated] the three jewels (*ratnatraya*), consists of [correct] knowledge, faith and conduct.²

i. Correct Knowledge

16. *yathāvasthitatattvānāṃ saṃkṣepād vistareṇa vā |*
yo 'vabodhas tam atrāhuḥ samyagjñānaṃ manīṣinaḥ | |

Here [in this Jaina system], the wise define correct knowledge as the understanding, either in detail or in brief, of the [seven] principles as they really are.³

ii. Right Belief

17. *rucir jinoktatattveṣu samyakśraddhānam ucyate |*
jāyate tan nisargeṇa guror adhigamena vā | |

[To have] a liking for [these] principles, explained by the Jina, is the definition of true faith. That [faith] arises either spontaneously, or [indirectly], through the knowledge of [one's] teacher.

iii. Proper Conduct

18. *sarvasāvadyayogānāṃ tyāgaś cāritram iṣyate |*
kīrtitaṃ tad abhimsādivratabbhedena pañcadhā | |

¹ *Dharma*, *artha*, *kāma* and *mokṣa* are defined in SV I.15 (J:I.105-106).

² Cf. TAS I.1: *samyagdarśanajñānācāritrāṇi mokṣamārgaḥ* | "The path of liberation [consists of] correct faith, knowledge and conduct." Cf. TC III.150. For canonical references, see Folkert 1993:115ff.

³ SV I.16 (J:I.107, l. 1) follows TAS I.4 in its enumeration of these seven principles (*tattva*): the sentient (*jīva*), the insentient (*ajīva*), karmic flux (*āsrava*), stoppage of karmic influx (*saṃvara*), dissociation of bound *karmas* (*nirjarā*), bondage (*bandha*) and liberation (*mokṣa*). On their definition, see SV I.16 (J:I.107, l. 2-I.113, l. 8). Cf. TC III.125-132, I.437-450. Later Śvetāmbara ontology incorporates wholesome (*puṇya*) and unwholesome (*pāpa*) *karma* as the eighth and ninth *tattva*. Correct knowledge (*samyagjñāna*) is defined by Hemacandra (SV I.16; J:I.113, l. 8-I.114, l. 2) in accordance with the five varieties of knowledge described in TAS I.9. Cf. TC I.201-202.

[Proper] conduct is defined as the abandonment of all blameworthy activities. That [proper conduct] has been described as fivefold because of the division into the vow of non-harm and so forth.

The Proper Conduct of a Mendicant

The Five Great Vows

19. *ahiṃsāsūṇṛtāsteyabrahmacaryāparigrahāḥ |*
pañcabhiḥ pañcabhir yuktā bhāvanābhir vimuktaye ||

Non-harm, truthfulness, honesty, continence and propertylessness, coupled with [their] five respective exercises, lead to liberation.¹

i. Non-Harm

20. *na yat pramādayogena jīvitavyaparopanam |*
trāsānām sthāvarānām ca tad ahiṃsāvratam matam ||

The fact that one does not use violence against the life of mobile and immobile beings² through activities [proceeding from] heedlessness, that is, according to [our tradition] (*mata*), the vow of non-harm.³

ii. Truthfulness

21. *priyam pathyam vacas tathyam sūṇṛtavratam ucyate |*
tat tathyam api no tathyam apriyam cāhitam ca yat ||

The vow of truthfulness amounts to [upholding] a pleasant, accurate and truthful speech. That [truth] which is unpleasant and unsuitable is not truthful even though it is true.

iii. Honesty

22. *anādānam adattasyāsteyavratam udīritam |*
bāhyāḥ prāṇā nṛṇām artho haratā taṃ hatā hi te ||

¹ The five great vows of a mendicant and their exercises are described in the *Ācārāṅgasūtra* II.15.5 and TAS VII. On the development from four (Pārśva) to five (Mahāvīra) vows, see Schubring 1978:29-31.

² Mobile beings (*trasa*) are those with two or more senses, immobile beings (*sthāvara*) those with a single sense.

³ On *pramādayoga*, see TAS VII.13, VIII.1.

The vow of honesty [simply] means not taking that which is not granted [by its owner].¹ Material wealth is the “external life” of men. Consequently, [if] someone takes that [wealth] away, those [external lives of men] are taken away.

iv. Continence

23. *divyaudārikakāmānām kṛtānumatakāritaḥ |*
manovākekāyatas tyāgo brahmāṣṭādaśadhā matam ||

The eighteen kinds of continence consist, according to [our tradition] (*mata*), in abandoning [all] desires pertaining to celestial [beings] and bearers of gross bodies (*audārika*),² [humans as well as animals], in mind, speech and body, whether one enjoys them oneself, approves of their enjoyment, or makes others enjoy them.

v. Propertylessness

24. *sarvabhāveṣu mūrchhāyās tyāgaḥ syād aparigrahaḥ |*
yad asatsv aṇi jāyeta mūrchhāyā cittaviplavaḥ ||

Propertylessness consists in abandoning obsessional desires with respect to any object, because obsessional desires contribute to the mind’s bewilderment, even when nothing is present.

The Five Exercises of the Great Vows

25. *bhāvanābhir bhāvitāni pañcabhiḥ pañcabhiḥ kramāt |*
mahāvratāni no kasya sādhayanty avyayaṃ padam ||

When [these five] great vows are gradually practised by virtue of their five respective exercises, who will they not lead to the imperishable state?

26. *manoguptyaiṣaṇādāneryābhiḥ samitibhiḥ sadā |*
drṣṭānnapānagrahaṇenāhimsām bhāvayet sudhīḥ ||

The wise should constantly practice [the vow of] non-harm by carefully (1) protecting the mind, (2) accepting alms, (3) picking up [things and putting them down], (4) walking, and [finally] (5) [only] consuming food and drink [properly] examined.

¹ Except for this kind of stealing, Hemacandra mentions three other possibilities in SV I.22 (J.I.118). See Williams 1963:78-79.

² See TAS II.37. On different bodies, see YŚ XI.10, 58 nn.

27. *hāsyalobhabhayakrodhapratyākhyānair nirantaram |*
ālōcyā bhāṣaṇenāpi bhāvayet sūnṛtavratam ||

One should practice the [great] vow of truthfulness by continuously avoiding [speaking non-truth] for the sake of (1) entertainment, (2) greed, (3) fear, (4) anger, [and] by (5) [cultivating] thoughtful speech.

28. *ālōcyāvagrahayācñābbhīkṣṇāvagrahayācanam |*
etāvan mātram evaitad ity avagrahadhāraṇam ||
 29. *samānadhārmikebhyaś ca tathāvagrahayācanam |*
anujñāpitapānānnāśanam asteyabbhāvanāḥ ||

The exercises of [the great vow of] honesty include (1) explicitly asking for [permission to] use a dwelling, (2) repeatedly asking [permission to use] a dwelling, (3) only to make use of a dwelling of a certain size, (4) asking those following the same [religious] rules [and who already are occupying a certain place] for [permission to use] a dwelling, and (5) to consume food and drink [only after] having obtained the consent [of one's teacher].

30. *strīsaṇḍapaśumadvēśmāsanakudṛyāntarojjhanāt |*
sarāgastrīkathātyāgāt prāgratasmr̥tivarjanāt ||
 31. *strīraṁyāṅgekeṣaṇasvāṅgasam̐skāraparivarjanāt |*
praṇītātyaśanatyāgād brahmacaryam tu bhāvayet ||

One should practice [the great vow of] continence by avoiding (1) houses, seats and dwellings (*kudṛyāntara*) occupied by women, eunuchs and animals, (2) tales about passionate women, (3) memories of earlier sexual enjoyments [as a householder], (4) casting a covetous eye in the direction of the “pleasant parts” of a woman and adorning the body, and [finally] (5) by avoiding extravagant and immoderate eating [which will awaken the passions].

32. *sparśe rase ca gandhe ca rūpe śabde ca hāriṇi |*
pañcasv apīndriyārtheṣu gādham gārdhhyasya varjanam ||
 33. *eteṣv evāmañojñeṣu sarvathā dveṣavarjanam |*
ākiñcanyavratasyaivam bhāvanāḥ pañca kīrtitāḥ ||

The five exercises of [the great] vow of “nothingness” [or propertylessness] are defined as (1-5) the abandonment of vehement obsessional desire in relation to the objects of the five senses, which are [so] enchanting, [i.e.] when there is a pleasant touch, taste, smell, form and sound. [One should also] completely avoid hatred when these [five sense objects] are not pleasing to the mind.

34. *athavā pañcasamitiguptitrayapavitritam |*
caritram samyakcāritram ity ābur munipuṅgavāḥ ||

Alternatively, the foremost among mendicants (*muni*) define proper conduct as that conduct which is purified by the five kinds of carefulness and the three kinds of control.¹

The Five Kinds of Care

35. *īryābhāṣaiṣaṇādānanikṣepotsargasamjñakāḥ |*
pañcābhuḥ samitīs tisro guptīs triyoganigrahāt ||

The five kinds of care (*samiti*) concern [the mendicant's] (1) walk, (2) speech, (3) begging, (4) receiving and rejecting, (5) and his excretory functions. The three kinds of control (*gupti*) depend on the restraint of the three [kinds of] activity [: mental, verbal and physical].²

36. *lokātivāhite mārge cumbite bhāsvadamśubhiḥ |*
janturakṣārtham ālokyā gatiḥ īryā matā satām ||

(1) [Care with respect to] walking consists, according to virtuous people, in that [the mendicant] when he travels on remote paths, kissed by the rays of the sun, should watch his step for the sake of the protection of living beings.

37. *avadyatyāgataḥ sarvajanīnam mitabhāṣanam |*
priyā vācamyamānām sā bhāṣāsamitiḥ ucyate ||

(2) When one's speech is restrained and humane (*sarvajanīna*), because it is free from imperfection, [then] that is said to be pleasant to mendicants (*vācamyama* = *muni*)³ whose speech is controlled.

38. *dvicatvāriṃsatā bhikṣādoṣair nityam aduṣitam |*
munir yad annam ādatte saṣaṇāsamitiḥ matā ||

(3) When a mendicant (*muni*) receives food which is completely unspoiled by the 42 defects of begging[-food], [then] that is defined as care in accepting alms.⁴

39. *āsanādīni samvīkṣya pratilikhya ca yatnataḥ |*
grhṇīyān nikṣīped vā yat sādānasamitiḥ smṛtā ||

¹ In YŚ/SV I.18-33 proper conduct was defined from the point of view of the five great vows (*mahāvṛata*) and their collateral exercises (*bhāvanā*). The definition presented in this verse substitutes the *bhāvanās* with the five kinds of carefulness (*samiti*) and the three kinds of control (*gupti*), constituting the eight *uttaravratas* or the eight doctrinal matrices (*aṣṭapṛavacanamātrkā*). Cf. *Uttarādhyāyanasūtra* XXVIII.25; Jaini 1979:247-248.

² Cf. TAS IX.4-5.

³ See Pāṇini's *Aṣṭādhyāyī* III.2.40.

⁴ The 42 defects are divided into those committed by the donor (*udgamadoṣa*), the receiver (*utpādanadoṣa*), and by both the giver and the receiver (*eṣaṇādoṣa*). See TC I.9-11 n. 17; Jacobi 1895:131-134; Fynes 1998:270-271.

(4) When he chooses or rejects seats, etc., having carefully inspected [them] and brushed away [living beings], [then] that is called care in receiving a seat.

40. *kaphamūtramalapṛāyaṃ nirjantujagatītale |*
yatnād yad utsrjet sādhuḥ sotsargasamītir bhavet ||

(5) When a holy man carefully empties out phlegm, urine, faeces, and the like, on a spot free from living beings, that is [defined as] care in excretory functions.

The Three Kinds of Control

41. *vimuktakalpanājālaṃ samatve supraṭiṣṭhitam |*
ātmārāmaṃ manas tajjñair manogūptir udāhṛtā ||

(1) A mind which is free from the net of mental constructions [connected with sorrowful (*ārta*) and cruel (*raudra*) meditation], well established in equanimity, and resting in itself, that has been declared as control of mind by the wise.¹

42. *saṃjñādīparihāreṇa yaṃ maunasyāvalambanam |*
vāgvyrtteḥ saṃvyrtir vā yā sā vāggyūptir ibocyate ||

(2) When one remains silent, avoiding [every means of communication], such as gestures (*saṃjñā*), moderating one's choice of words (*vāgvyrtti*), that is called control of speech here [in the Jaina doctrine].

43. *upasargaṇaṃ 'pi kāyotsargajūṣo muneḥ |*
sthīrībhāvaḥ śarīrasya kāyagūptir nigadyate ||

(3) When the body of an ascetic remains immobile as he dwells in [the posture called] "abandoning the body" (*kāyotsarga*), even in the case of a supernatural attack, [this] is said to be control of the body.

44. *śayanāsananikṣepādānacaṇkeramaṇeṣu yaḥ |*
sthāneṣu cecṣṭāniyamah² kāyagūptis tu sāparā ||

Another form of control of the body amounts to controlling one's movements while lying, sitting, rejecting, receiving, walking about and standing still.

45. *etās cāritragātrasya janāt paripālanāt |*
saṃśodhanāc ca sādḥūnām mātaro 'ṣṭau prakīrtitāḥ ||

These [five forms of carefulness (*saṃti*) and three kinds of control (*gūpti*)] are traditionally called "the eight mothers",³ because they bring up, protect and purify the holy men's "body" of [proper] conduct.

¹ See TAS IX.28, 31-36; Jaini 1979:252.

² *sthāneṣu cecṣṭāniyamah* (J:I.142 n. 1): *sthāne ca cecṣṭāniyamah* J.

³ This is an allusion to the "eight mothers" (*aṣṭamātṛ*) in Jainism: Brahmāṇī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, Cāmuṇḍā, and Tripurā. For further references, see Liebert

46. *ṣarvātmanā yatīndrāṇām etac cāritram īritam |*
yatidharmānuraktānām deśataḥ syād agāriṇām ||

The [proper] conduct defined [above] applies completely (*ṣarvātmanā*) to enlightened mendicants (*yati*). For the householders (*agāriṇ*) who profess themselves adherents of the [ethical] norms of the mendicants, it is only partially (*deśataḥ*) [valid].

The Proper Conduct of a Layman

The 35 Qualities of a Layman

47. *nyāyasampannavibhavaḥ śiṣṭācāraprasaṃsakaḥ |*
kulaśīlasamāiḥ sārddham kṛtodvāho 'nyagotrājaiḥ ||
48. *pāpabhīruḥ prasiddham ca deśācāram samācāran |*
avarṇavādī na kvāpi rājādiṣu viśeṣataḥ ||
49. *anativyaktagupte ca sthāne supratīveśmike |*
anekanirgamadvāravivarjitāniketanah ||
50. *kṛtasāṅgaḥ sadācārair mātāpitroś ca pūjakaḥ |*
tyajann upaplutam sthānam apravṛttaś ca garbhe ||
51. *vyayam āyocitaṃ kurvan veṣam vittaṇusārataḥ |*
aṣṭabhir dhigūṇair yuktaḥ śṛṇvāno dharmam anvaham ||
52. *ajirṇe bhojanatyāgi kāle bhoktā ca sātmyataḥ |*
anyonyāpratibandhena trivargam api sādhyam ||
53. *yathāvad atithau sādhu dīne ca pratipattikṛt |*
sadānabbhiniviṣṭaś ca pakṣapātī guṇeṣu ca ||
54. *adeśākālayoś caryāṃ tyajan jānan balābalaṃ |*
vṛttasthajñānavṛddhānām pūjakaḥ poṣyaḥ poṣakaḥ ||
55. *dīrghadarśī viśeṣajñāḥ kṛtajño lokavallabhaḥ |*
salajjaḥ sadayaḥ saumyaḥ paropakṛtikarmaṭhaḥ ||
56. *antaraṅgārīṣadvargaparihārāparāyanah |*
vaśīkṛtendriyagrāmo grhī dharmāya kalpate ||

(1) One who is legitimately endowed with wealth, (2) who puts in action the conduct of a gentleman, (3) who is married to [a person] from a family of the same moral conduct [as his own], but from another lineage (*gotra*), (4) who is afraid of evil, (5) who practices the well established conduct of the country, (6) who never criticizes [others], especially not kings, (7) whose residence is neither too exposed nor too hidden, located in a good neighbourhood, and free from too many front doors, (8) who is in the company with [those] of virtuous

1976:27, 175-176. On the *saptamātṛkas* or seven mother goddesses in Jainism, see Cort 1987:242-243.

conduct, (9) who honours his parents, (10) who avoids overpopulated places, (11) who does not get involved in anything reproachable, (12) who makes sure that his expenditure accords with his income, (13) who assumes a dress according to [his] wealth, (14) who is endowed with the eight qualities of intelligence,¹ (15) who listens to the religious preaching daily, (16) who does not eat when [he is] not hungry, (17) and [who eats] with mindfulness at [an appropriate] time, (18) who cultivates the three groups [of human objectives (*puruṣārtha*): *dharma*, *artha* and *kāma*] without their coming into mutual conflict, (19) who treats a guest, a holy man and a poor man respectfully, [according to their status], (20) who, on the one hand, is always impartial, and, on the other, (21) is partial with respect to [the good] qualities [within man], (22) who avoids improper behaviour with regard to time and place, (23) who knows his strength and weaknesses, (24) who respects virtuous and learned persons, (25) who supports those who deserve to be supported, (26) who is far-sighted, (27) discriminative, (28) grateful, (29) loved by people, (30) modest, (31) compassionate, (32) gentle, (33) [and] intent on doing good to others, (34) who is devoted to removing the group of the six internal enemies of the body, [such as lust and anger], (35) and who has reduced to subjection his (lit. the collection of) senses, [such] a householder [endowed with these 35 qualities] fulfils [his] duty (*dharma*).²

¹ SV I.51 (J:I.153, l. 1) gives the following quotation (unidentified by J): *śuśrūṣā śravaṇaṃ caiva grahaṇaṃ dhāraṇaṃ tathā | ūho 'poho 'rthavijñānaṃ tattvajñānaṃ ca dhīguṇāḥ ||* "The [eight] kinds of intelligence are the desire to listen, listening, grasping [the meaning of the scriptures (*śāstra*)], remembering, [reasoning and doubts about] meaning, [resolution of] doubts, ascertainment of definite meaning, and [conclusion] as to what is the real essence."

³³ On the 35 qualities of a layman (*śrāvaka-guṇa*), see Williams 1963:256-274.

Orthodoxy and Heterodoxy

1. *samyaktvamūlāni pañcāṇuvratāni guṇās trayah |*
śikṣāpadāni catvāri vratāni grhamedhinām | |

As far as a householder is concerned, the roots of orthodoxy (*samyaktva*) are the five minor vows (*anuvrata*), the three virtuous [vows] (*guṇa[-vrata]*), [and] the four educational vows (*śikṣāvrata*). [These twelve vows progressively bring him closer to the life of a mendicant].¹

2. *yā deve devatābuddhīr gurau ca gurutāmatih |*
dharme ca dharmadhīḥ śuddhā samyaktvam idam ucyate | |

Orthodoxy consists in recognizing the deity as the [true] deity, the teacher as the [proper] teacher, and the teaching as the correct teaching.

3. *adeve devabuddhīr yā gurudhīr agurau ca yā |*
adharme dharmabuddhīś ca mithyātvaṃ tadviparyayāt | |

Heterodoxy, as opposed to [orthodoxy], consists in mistaking an idol for a [true] deity, a false teacher for a [proper] teacher, and a heresy for a [correct] teaching.²

4. *sarvajño jītarāgādidoṣas trailokyapūjitaḥ |*
yathāsthitārtavādī ca devo 'rhan paramēśvaraḥ | |

God is [that] *arhat* and supreme Lord who is omniscient, who has conquered defects such as attachment [and aversion], who is worshipped in the three worlds [by gods, demons, humans and so forth], and who explains things as they really are.³

5. *dhyātavyo 'yam upāsyo 'yam ayaṃ śaraṇam iśyatām |*
asyaiva pratipattavyaṃ śāsanam cetanāsti cet | |

¹ As observed by Cort (1991:393), Hemacandra connects the list of 35 qualities (YŚ I.47-56) with the description of the twelve vows by saying that "the *dharma* of the householder (*grhin*) is the *dharma* of the *śrāvaka* [or lay disciple], and the foundations of orthodoxy are the twelve vows" (SV II.1; J.I.161: *grhidharmaś ca śrāvakadharmah sa ca samyaktvamūlāni dvādaśavratāni*). On the twelve vows of a lay disciple, see YŚ II.18-115 (*anuvrata*), III.1-81 (*guṇavrata*), III.82-120 (*śikṣāvrata*). Hemacandra's account of the vows and their infractions (*aticāra*) stems from Haribhadra (especially his *Dharmabindu*), who was considerably influenced by the TAS. For the historical and canonical background of the 12 vows, see Williams 1963: xvii, 55-64.

² Hemacandra in his *Abhidhānacintāmaṇi* (I.24-25) lists 25 different words for *deva* or deity (tr. by Cort 1989:410). For a canonical reference on the various usages of the word *deva*, see *Bhagavatīsūtra* XII.9 (ref. to by Cort 1989:410; Dundas 1985:185 with n. 170). On Jaina theology in general, see Cort 1989:408-425; Zydenbos 1993. For the classification into *deva* (deity), *guru* (teacher) and *dharmā* (teaching), see Folkert 1975:261. For a Jaina refutation of a creator-god, see *Syādvādamāñjarī* VI. On *samyaktva* and *mithyātva*, see Williams 1963:41-50.

³ Cf. YŚ/SV I.1.

If one is in possession of one's senses, one should meditate upon Him, worship Him, regard Him as [one's only] refuge, [and] one should only follow his teaching.

6. *ye strīṣastrākṣasūtrādirāgādyanīkakalaṅkitāḥ |*
nigrahānugrahaparās te devāḥ syur na muktaye ||

Such deities [as Śiva, Viṣṇu and Brahmā], who are faulted by blemishes such as attachment to women, weapons and rosaries, [respectively], and who are given to controlling and favouring [people], cannot lead [anyone] to liberation.

7. *nātyāṭṭahāsasaṅgītādyupaplavavisamsthulāḥ |*
lambhayeyuḥ padam śāntam prapannān prāṇināḥ katham ||

How could those [deities], who [themselves] have lost their composure by excitements such as dancing, gaiety and music, be able to lead their followers to the peaceful state [of liberation]?¹

8. *mahāvratadharā dhīrā bhāikṣamātropajīvināḥ |*
sāmāyikasthā dharmopadeśakā guravo matāḥ ||

Wise men who observe the [five] great vows, who live only on alms, who are established in equanimity, [and] who preach the [Jaina] religion, are considered [true] teachers.

9. *sarvābhilāṣināḥ sarvabhōjināḥ saparigrahāḥ |*
abrahmacārīṇo mithyopadeśā guravo na tu ||

Those who desire everything [material from their devotees], who enjoy everything, [including alcohol, honey and meat], who lay hold of [every wordly possession], who do not live in celibacy, [and] who preach a false [doctrine] – these are, however, not [reckoned as true] teachers.

10. *parigrahārambbhamagnās tārayeyuḥ katham parān |*
svayaṁ daridro na param īśvarīkartum īśvaraḥ ||

Those who are [deeply] involved in [wordly matters of] business and administration, how can they help others to cross [the ocean of wordly existence]? One who is himself a [poor] beggar is not able to make someone else a [rich] master.²

11. *durgatiprapatatprāṇidhāraṇād dharma ucyate |*
saṁyamādir daśavidhaḥ sarvajñokto vimuktaye ||

Dharma has its name because ["religion"] rescues human beings from bad destinies [such as that of an infernal being (*naraka*) or animal (*tiryāṇca*)]. The

¹ In SV II.7 (J:I.170-172), Hemacandra condemns various Hindu ritual practices, such as the worship of the sacred cow. See YŚ IV.102 n.

² Hemacandra here employs the stylistic figure *arthāntaranyāsa*. See Upadhyay 1987:399-400.

omniscient [Jina] has explained that [this *dharma*, consisting of] self-control, etc., is tenfold [and] leads to liberation.¹

12. *apauruṣeyam vacanam asambhavi bhaved yadi |*
na pramāṇam bhaved vācām hy āptādhīnā pramāṇatā ||

A statement without a human source is simply impossible. If it were possible then the words would have no authority, because the authority [or reliability] of words, of course, always depends on a competent author (*āpta*).²

13. *mithyādr̥ṣṭībhir āmnāto hiṃsādyaiḥ kaḷuṣīkṛtaḥ |*
sa dharma iti vitto 'pi bhavabhramanakāraṇam ||

If one accepts the so-called “dharma”, which is transmitted by heretics and which is tainted by [notions of] violence, etc., [then that will be] the cause of one’s wandering from [one] existence [to the other].

14. *sarāgo 'pi hi devaś ced gurur abrahmacārya api |*
kṛpābhīno 'pi dharmah syāt kaṣṭam naṣṭam bahā jagat ||

If [as in the Vedas] a God can be [a person] with attachment, a teacher can be a non-celibate, and the teaching can be without compassion – alas! [then] poor mankind is doomed.

15. *śamasamvegānirvedānukampāstikyalakṣaṇaiḥ |*
lakṣaṇaiḥ pañcabhiḥ samyak samyaktvaṃ upalakṣyate ||

Orthodoxy is correctly defined by virtue of [the following] five characteristics (*lakṣaṇa*):³ (1) Tranquillity (*śama*) [as a result of stilling the passions],⁴ (2) desire [for liberation] (*samvega*), (3) disgust [with mundane existence] (*nirveda*), (4) compassion (*anukampā*) [for all living beings], and (5) acceptance [of the Jaina doctrine as the true creed, even in the presence of other opinions] (*āstikya*).

16. *sthairyaṃ prabhāvanā bhaktiḥ kauśalam jinaśāśane ||*
tīrthasevā ca pañcāsya bhūṣaṇāni pracakṣate ||

[Orthodoxy] is also said to have five “ornaments” (*bhūṣaṇa*):⁵ (1) Firmness (*sthairya*) [in one’s belief], (2) illumination (*prabhāvanā*) [of the Jaina religion],⁶

¹ See YŚ IV.93-102.

² See YŚ X.9 n.

³ The terms *lakṣaṇa/linga* and *bhūṣaṇa* described in YŚ/SV II.15-16 are specific to Hemacandra. See Williams 1963:41.

⁴ See YŚ/SV IV.6-23.

⁵ On the five ornaments of orthodoxy, see Williams 1963:45-47.

⁶ Hemacandra (SV II.16; J:I.184-186) distinguishes several types of persons who embody this “ornament”, such as experts in the Jaina canon, reciters of religious stories, debaters, astrologers, those who practise religious asceticism, scientists, and magicians. See TC I.84 n. 124; Williams 1963:45-46; Jaini 1979:155, 202.

(3) devotion (*bhakti*),¹ (4) familiarity with the Jaina doctrine (*jinaśāsana*), and (5) frequentation of the places [of birth, consecration, enlightenment and final death] of the Jinas (*tīrthasevā*) [by the fourfold community of monks, nuns, laymen and laywomen].

17. *śaṅkā kāṅkṣā vicikitsā mithyādr̥ṣṭiprasaṃsanam |*
tatsaṃstavaś ca pañcāpi samyaktvaṃ dūṣayanty alam ||

[The following] five [faults (*doṣa*)] may, [however], considerably contaminate orthodoxy: (1) Doubt (*śaṅkā*), [total or partial, calling in question the entire creed or a particular dogma], (2) desire (*kāṅkṣā*) [for one, or for all other doctrines than Jainism], (3) hesitation [about the value of the results of various human activities or repugnance for the filthy and sweaty bodies of Jaina ascetics] (*vicikitsā*), (4) praise of adherents of other creeds ([*parapāṣaṇḍi*]-[*prasaṃsā*]), and (5) acquaintance [with adherents of other creeds (*parapāṣaṇḍisaṃstava*)].

The Five Minor Vows

18. *viratiṃ sthūlahiṃsāder dvividhatrividhādīnā |*
abhiṃsādīni pañcāṇuvratāni jagadur jināḥ ||

The Jinas have defined the five minor vows (*aṇuvrata*) – non-harm etc. – as the dissociation, [according to convenience, capacity and circumstance], from gross forms of [mental, verbal and physical] (*trividha*) harm, [performed either by oneself or indirectly through another person] (*dvividha*).

i. Non-Harm

19. *pañgukusṭhikūṇitvādi dr̥ṣṭvā hiṃsāphalam sudhīḥ |*
nirāgas trasajantūnām hiṃsām saṅkalpatas tyajet ||

Having realized the consequences of [past] violence, such as loss of limbs (*pañgu*), leprosy (*kusṭhi*) and paralysis (*kūṇitva*), an innocent, wise person, should avoid intentionally harming [any] mobile being (*trasa*).²

20. *ātmaivat sarvabhūteṣu sukhaḍuḥkhe priyāpriye |*
cintayann ātmano 'niṣṭām hiṃsām anyasya nācaret ||

Happiness [such as the enjoyment of food, drink, a garland of flowers and ointment] and unhappiness [such as that resulting from the experience of murder, bondage and death] are pleasing and displeasing, [respectively], to all

¹ On its various expressions, see Williams 1963:45; Jaini 1979:155, 181, 217.

² Mendicants and lay disciples are prohibited from hurting beings with two or more senses. This is called gross violence (*sthūlahiṃsā*). As far as one-sense beings (*ekendriyajīva*) are concerned, mendicants are prohibited and laymen recommended not to injure them, i.e. to commit subtle violence (*sūkṣmahiṃsā*). See Williams 1963:65-66.

beings, just as it is to oneself. One should, [therefore], not *deliberately* do harm to another person that is unwelcome to oneself.

21. *nirarthikāṃ na kurvīta jīveṣu sthāveṣu api |*
himsām ahimsādharmajñāḥ kṣaṇikāṃ mokṣam upāsakāḥ ||

A lay disciple who desires liberation and who understands the principle of harmlessness should not use meaningless violence, even against immobile beings [such as earth-, water-, fire-, and air-bodies as well as plant beings, having only one sense, that of touch].¹

22. *prāṇī prāṇitalobhena yo rājyam api muñcati |*
tadvadhottham agham sarvorvīdāne 'pi na sāmyati ||

A human being who is willing to give away even his kingdom in payment of his bloodthirstiness cannot atone for the sin arising for such a murder, even if the entire world is given [as a gift].

23. *vane niraparādhānām vāyutoyatṛṇāsīnām |*
nighnan mṛgānām māṃsārthī viśiṣyeta katham śunah ||

One who kills [and] desires the meat of harmless animals in the forest who feed on air, water and grass, how would he be distinguished from a dog?

24. *dīryamāṇaḥ kuśenāpi yaḥ svāṅge hanta dūyate |*
nirmantūn sa katham jantūn antayen niśitāyudhaiḥ ||

Alas! He who suffers even from being wounded on his body by [a blade of] *kuśa* grass, how can he kill innocent beings with [his] “sharp” weapons?

25. *nirmātum krūrakarmāṇaḥ kṣaṇikāṃ ātmano dhṛtim |*
samāpayanti sakalam janmānyasya śarīriṇaḥ ||

Those who perform cruel deeds in order to provide for their own, [egoistic], temporary pleasure, bring complete dissolution to the body of other human beings.

26. *mṛiyasvety ucyamāno 'pi dehī bhavaty duḥkhitah |*
māryamāṇaḥ praharaṇair dāruṇaiḥ sa katham bhavet ||

If a person is hurt merely by being told that he will die, how would he feel by the time he is actually being killed with cruel weapons?

27. *śrūyate prāṇighātena raudradhyānaparāyaṇau |*
subhūmo brahmadattaś ca saptamam narakam gatau ||

¹ See SV II.21; TAS II.13.

It is stated [in the scriptures (*āgama*) that the universal monarchs (*cakravartin*)], Subhūma and Brahmadata,¹ who both were devoted to cruel meditation (*raudradhyāna*),² were sent to the seventh [and worst] hell because of murder.

28. *kuṇīr varam varam paṅgur aśarīrī varam pumān |*
api sampūrṇasarvāṅgo na tu hiṃsāparāyaṇaḥ ||

It is better to be a person [born] with paralysis [and] devoid of hands, feet and a proper body, than as an assailant with all limbs intact.

29. *hiṃsā vighnāya jāyeta vighnaśāntyai kṛtāpi hi |*
kulācāradhiyāpy eṣā kṛtā kulavināśanī ||

Violence can [only] be for destruction. Even though – [as in] the well-known [case of Yaśodhara]³ – it was performed for the sake of removing obstacles [or] conceived as the proper duty of the family (*kulācāra*), it [still] brought destruction on the family.

30. *api vaṃśakramāyātām yas tu hiṃsām parityajet |*
sa śreṣṭhaḥ sulasa iva kālasaukarikātmajaḥ ||

On the other hand (*api tu*), he is superior who even abandons hereditary violence, like [the warrior (*kṣatriya*)] Sulasa, the son of Kālasaukarika.

31. *damo devagurūpāstir dānam adhyayanam tapaḥ |*
sarvam apy etad aphaḥ hiṃsām cen na parityajet ||

If one does not give up violence, controlling [the senses], paying respect to deities and teachers, [indulging in] charity, studying [religious scriptures, etc., or practising] austerity,⁴ all is without result; [neither is bad *karma* destroyed nor is good acquired].

32. *viśvasto mugdhadhīr lokaḥ pātyate narakāvanau |*
aho nṛṣaṃsair lobhāndhair hiṃsāśāstropadeśakaiḥ ||

Alas! The unsuspecting, dull-witted world of men is made to fall into the region of hell by brutal and bloodthirsty [men] who preach the code of violence.

¹ On Subhūma, see SV I.27 (J:I.203, l. 4-I.211, l. 3); on Brahmadata, SV I.27 (J:I.211, l. 5-I.251, l. 2); TC V.317-355.

² See YŚ/SV III.81.

³ The legend of Yaśodhara is known already from Haribhadra's *Samarāṅgacakāḥ* (Kapadia 1947:xlvi). On the story of Yaśodhara from the *Bṛhatkathākośa*, see Hardy 1990.

⁴ SV II.31 (J:I.264, l. 8) mentions the *cāndrāyana*, which is a fast regulated by the moon, the food being diminished every day by one mouthful for the dark fortnight, and increased in like manner during the light fortnight.

Manusmṛti: A Scripture of Violence

33. *yajñārthaṃ paśavaḥ sṛṣṭāḥ svayam eva svayambhuvā |*
yajño 'sya bhūtyai sarvasya tasmād yajñe vadho 'vadhah | |

[According to Manu], "Brahmā (*svayambhū*) himself created the animals merely for the sake of sacrifice, which is for the prosperity of the entire world. Therefore, violence in relation to sacrifice is not [real] violence."¹

34. *oṣadhyah paśavo vṛkṣās tiryāṇcaḥ pakṣinas tathā |*
yajñārthaṃ nidhanaṃ prāptāḥ prāṇnuvanti ucchṛitīm punaḥ | |

"Medicinal herbs, beasts, trees, [other] animals and birds, which are killed for the sake of sacrifice, later on become reborn in high [birthplaces]."²

35. *madhuparke ca yajñe ca pitṛdaivatakarmani |*
atraiva paśavo himsyā nānyatrety abravīn manuḥ | |

"Manu has stated that, at the 'honey-mixture' sacrifice (*madhuparkayajña*), animals are to be killed as offerings to the manes and the gods, not on any other [occasion]."³

36. *eṣv artheṣu paśūn himsan vedatattvārthavid dvijaḥ |*
ātmānaṃ ca paśūṃś caiva gamayaty uttamām gatim | |

"If a brahmin who knows the essence of the Veda kills animals for these purposes [stated above], he himself, as well as the sacrificed animals, reach the highest realm," [according to Manu].

37. *ye cakruḥ krūrakarmāṇaḥ śāstraṃ himsopadeśakam |*
kva te yāsyanti narake nāstikebhyo 'pi nāstikāḥ | |

¹ YŚ II.33-36=MS V.39-42.

² Hemacandra infers the following information in SV II.34 (J:I.266, ll. 6-7): "Medicinal herbs [such as the sacred *kuśa* grass], beasts [such as goats], trees [such as that used as a sacrificial post (*yūpa*)], [other] animals [such as cows and horses] and birds [such as the Tittiri (*kapinjala*)], which are killed for the sake of sacrifice, later on become reborn in high [birthplaces as longlived gods, heavenly musicians (*gandharva*), etc.]."³ Cf. Kullūka on MS II.40.

³ On *madhuparka*, see e.g. Keith 1925:270; Kane 1930-1962 (II.1): 542ff. Manu's rules on meat-eating contain, according to Alsdorf (ref. to by Schmidt 1968: 626-632), three layers, which constitute three successive stages of historical development. In the first, the eating of ritually slaughtered animals is taken for granted. In the second, meat-eating is prohibited, but allowed and even compulsory in ritual (MS V.31-44, 52). In the third (MS V.45-56, except verse 52), we find strict vegetarianism which advises against animal sacrifices. Manu does not, according to Alsdorf, openly condemn the Vedic sacrifice, but rather recommends strict vegetarianism. On non-violence and Vedic ritualism, see Heesterman 1984; Halbfass 1983; Schmidt 1968; on vegetarianism, see Bollée 1993; Dundas 1997 (with bibliography). SV II.35 (J:I.266, l. 12) mentions the well-known Soma ceremony, the *jyotiṣṭoma*, see e.g. *Taittirīyasaṃhitā* VII and *Śatapathabrāhmaṇa* X.13.

Those cruel performers [of sacrifice] who composed the scripture which openly recommends violence, to which hell will those – the worst of all nihilists – go?

38. *varam varākaś cārvāko yo 'sau prakāṣanāstikaḥ |*
vedokṣitāpasacchadmacchannam rakṣo na jaiminiḥ | |

“Rather a wretched materialist, who openly condemns [the Vedas], than [the demon] Jaimini, who hides behind the ascetic guise of the Vedic testimony.”

39. *devopahāravyājena yajñavyājena ye 'thavā |*
ghnanti jantūn gataghṛṇā ghorāṃ te yānti durgatim | |

Those who, devoid of pity, hurt [other] beings, either under the pretext of making an oblation to a deity, [like Bhairava or Caṇḍikā],¹ or under the disguise of sacrifice, will go to the most cruel hell.

40. *śamaśīladayāmūlam hitvā dharmam jagaddhitam |*
aho hiṃsāpi dharmāya jagade mandabuddhibhiḥ | |

Having repudiated [this Jaina] teaching (*dharma*) which has been bestowed on the world as a source of stilling [the passions and the senses], [cultivating] a [pleasant] behaviour as well as compassion [for all living beings],² alas! even violence has been proclaimed by the dull-witted as the [true] religion.

The Cruel Brāhmaṇical Offerings to the Manes

41. *havir yac cirarātrāya yac cānantyāya kalpate |*
pitṛbhyo vidhivad dattam tat pravakṣyāmy aśeṣataḥ | |

“I [Manu] will now thoroughly explain how that oblation which is intended to last for a long period, and that which is intended to last forever, are to be given to the manes, according to the [prescribed] rules:”³

42. *tilair vṛhiyavair māṣair adbhīr mūlaphalena vā |*
dattena māsam prīyante vidhivad pitaro nṛṇām | |

“The manes of the people are pleased for a month when presented correctly with sesamum, rice, barley, black gram, water, root [vegetables and] fruit.”

43. *dvaṃ māsam matsyamāṃsena trīṇ māsān hāriṇena tu |*
urabbhreṇātha caturāḥ śākuneneha pañca tu | |

¹ Bhairava, a fierce form of Śiva or a son of Śiva, see O’Flaherty 1981:69-70, 106, 124, 207, 308-309. Caṇḍikā, “the violent and impetuous one”, is another name for Devī in the *Devīmāhātmya*. See Coburn 1996:40.

² On the twofold *dharma* as the cause of happiness and liberation (*abhyudayanīḥśreyasa-kāraṇa*) ref. to in SV II.40 (J:I.270, ll. 1-2), see Introduction; Qvarnström 1999.

³ YŚ II.41-46=MS III.266-271.

“By [offering them] the meat of fish, deer, sheep and fowl, [they are pleased for] two, three, four and five months, [respectively].”

44. *ṣaṇ māsāṃś chāgamāṃsena pārṣatenaha sapta vai |*
aṣṭāv eṇasya māṃsena rauraveṇa navaiva tu | |

“By [feeding them] the meat of he-goat [and the meat from the following species of deer:] Prṣata, Eṇa, and Rurava, [they are pleased for six, seven, eight [and] nine months, [respectively].”

45. *daśa māsāṃś tu tṛpyanti varāhamahiṣāṃśaiḥ |*
śaśakūrmayor māṃsena māsān ekādaśaiva tu | |

“By [offering them the meat of] wild boar and buffalo, they remain content for ten months, whereas the meat of hare and tortoise [makes them satisfied for] eleven months.”

46. *saṃvatsaram tu gavyena payasā pāyasena tu |*
vādhṛīṇasya māṃsena tṛptir dvādaśavārṣikī | |

“By [offering] an oblation made out of cow’s milk, rice and sugar, [they remain content for] one year, [whereas] by [presenting them with] the meat of rhinoceros (*vādhṛīṇa*), [they are] content for twelve years.”

47. *iti smṛtyanusāreṇa pitṛīṇāṃ tarpaṇāya yā |*
mūḍhair vidhīyate himsā sāpi durgatibetave | |

According to the [Hindu] law-books (*smṛti*), violence, which is performed by dull-witted persons in order to satisfy the manes, is responsible for a bad destiny [such as hell – not only for a good destiny as said above]. [Accordingly, the authors of these scriptures contradict themselves].¹

48. *yo bhūteṣv abhayam dadyād bhūtebhyas tasya no bhayam |*
yādṛg vītīryate dānaṃ tādṛg āsādyate phalam | |

He who gives protection to living beings, for him, there is also no *fear* of living beings. Whatever gift is given, a corresponding effect is established.

49. *kodaṇḍadaṇḍacakraśiśūlaśaktidharāḥ surāḥ |*
himsakā api hā kaṣṭaṃ pūjyante devatādhiyā | |

What a tragedy that murderers, [such as the Hindu] gods, [Śaṅkara, Yama, Viṣṇu, Śiva and Kumāra], armed with a bow, a staff, a [discus shaped] wheel and a sword, a trident, and a spear, [respectively], even are worshipped and thought of as gods!

¹ The Jains severely condemned the custom of *śrāddha* and the offerings to the manes since it violated their cosmology and theory of *karma*. See Jaini 1991b:189. This may also be one of the reasons for the prohibition against consuming the five *udumbara*-fruits (YŚ III.42), which are all used by the Hindus as offerings to the manes.

50. *māteva sarvabhūtānām ahimsā hitakāriṇī |*
ahimsaiva hi saṃsāramarāv amṛtasāriṇaḥ | |
 51. *ahimsāduḥkhaḍāvāgniprāṇīṣṇyaghaṇāvalī |*
bhavaḥbhamirugārttānām ahimsā paramauśadhī | |

Non-harm is like the beneficent mother of all living beings, a channel of ambrosia in the desert of *saṃsāra*, a line of rain-showers over the forest fire of misery, [and] a supreme remedy for those suffering from the disease of wandering from one existence [to the other].

52. *dirgham āyuh param rūpam ārogyam ślāghanīyatā |*
ahimsāyāḥ phalaṃ sarvaṃ kim anyat kāmadaiva sā | |

Long life, excellent beauty, good health [and] praiseworthiness, these are all the rewards of doing no harm, and besides that, [non-harm] grants [you all] desires.

ii. Truthfulness

53. *manmanatvaṃ kāhalatvaṃ mūkatvaṃ mukharogitām |*
vīkṣyāsatyaphalaṃ kanyālikādyasatyam utsrjet | |

Knowing [that defects such as] murmuring, stammering, deafness and diseases of the mouth are the consequences of falsehood, one should give up [speaking] untruth [in the form of] *kanyālika*, and so forth.

54. *kanyāgobbhūmyalikāni nyāsāpaharaṇaṃ tathā |*
kūṭasākṣaṃ ca pañceti sthūlāsatyāny akīrtayan | |

The five [kinds] of gross lies that one should not speak are untruth (*alika*)¹ about (1) [beings with two legs or feet, such as] a girl, [a boy or a man], (2) [animals with four legs, such as] a cow [an ox and a buffalo], (3) [entities without legs which grow in] the soil, [such as trees], [untruth told for the sake of] (4) making away with a pledge,² (5) and bearing false witness.

55. *sarvalokaviruddhaṃ yad yad viśvasitaḥhātakaṃ |*
yad vipakṣaś ca puṇyasya na vadet tad asūnṛtam | |

That which the entire mankind opposes, that which is considered as betrayal of confidence, and that which is opposed to merit, that is proclaimed as untruth.

56. *asatyato laghīyastvaṃ asatyād vacanīyatā |*
adhogatir asatyāc ca tad asatyam parityajet | |

¹ According to Hemacandra (SV I.54; J:I.276, l. 12-I.277, l. 7), *kanyā* (girl), *go* (cow) and *bhūmi* (land) are mentioned because these kinds of gross lies are extremely condemnable. As noted by Williams (1963:71-72), they are symbolic examples (*upalakṣaṇa*) covering untruth in relation to human beings, animals, and inanimate objects.

² See Sternbach 1953:50-108.

Out of untruth [comes] unreliability, distrustfulness and a place in hell. Therefore, falsehood should be avoided.

57. *asatyavacanam prājñāḥ pramādenāpi no vadet |*
śreyāmsi yena bhajyante vātyayeva mahādrumāḥ ||

A wise man should also not speak untruth even due to negligence, [doubt or ignorance], because that which grants you good fortune [will then be destroyed], just as huge trees are split by a whirlwind.

58. *asatyavacanād vairaviṣādāpratyayādayaḥ |*
prāduḥṣanti na ke doṣāḥ kupaṭhyād vyādhayo yathā ||

[Certain] faults, such as enmity, regret and distrust, result from speaking untruth, just as diseases [result] from [consuming] unwholesome food.

59. *nigodeṣv atha tiryakṣu tathā narakavāsīṣu |*
utpadyante mṛṣāvādaprasādena śarīriṇaḥ ||

By the power of telling lies, living beings are born to live among *nigodas*¹ and animals, and afterwards as hell beings.

60. *brūyād bhiyoparodhād vā nāsatyam kālikāryavat |*
yas tu brūte sa narakam prayāti vasurājavat ||

One should not tell a lie out of fear [of death], or out of respect, like the monk Kālīka [did].² He who tells [a lie] goes to hell, like king Vasu.³

61. *na satyam api bhāṣeta parapīḍākaram vacaḥ |*
loke 'pi śrūyate yasmāt kauśiko narakam gataḥ ||

On the other hand (*api*), even though a statement may be true, it should not be spoken if it causes affliction to others. [This is] because, even if it is accepted [by all the people] in the world, Kauśika was sent to hell [on account of making such a statement].⁴

62. *alpād api mṛṣāvādād rauravādiṣu sambhavaḥ |*
anyathā vadatām jainīm vācam tv ahaha kē gatiḥ ||

¹ The lowest form of life, see Jaini 1979:24, 109, 143, 168.

² See SV II.60 (J:I.280, l. 13-I.283, l. 4); Brown 1933.

³ See SV II.60 (J:I.283, l. 6-I.288, l. 11); TC IV.43-147.

⁴ In order to show that non-harm (*ahiṃsā*) supersedes truthfulness (*satya*), Hemacandra (SV II.61; J:I.289, ll. 6-12) narrates the story of the ascetic, Kauśika, and his commitment to truth at the expense of the lives of some thieves. These thieves hid themselves in a forest near Kauśika's hermitage. When Kauśika was asked by the people of the village where the theft had taken place, about their escape route, he gave an honest answer based upon which they caught the criminals and killed them, thereby violating the principal vow of harmlessness.

Birth in [hells], such as Raurava [and Mahaurava], results from telling even “white” lies. Alas, alas! What will be the destiny of those who distort the words of the Jina?

63. *jñānacāritrayor mūlaṃ satyaṃ eva vadanti ye |
dhātṛi pavitrikriyate teṣāṃ caranareṇubhiḥ ||*

Those who say [that] truth alone is the foundation of both knowledge and conduct, the earth is purified by the dust of their feet.

64. *alikaṃ ye na bhāṣante satyavratamahādhanāḥ |
nāparāddhum alaṃ tebhyo bhūtapretoragādayaḥ ||*

Ghosts, spirits, snakes, and so on, are unable to offend those who do not tell a lie and whose great [inner] wealth is the vow of truthfulness.

iii. Honesty

65. *daurbhāgyaṃ presyatāṃ dāsyam āṅgacchedaṃ daridratāṃ |
adattāttaphalaṃ jñātvā sthūlasteyaṃ vivarjayet ||*

Having known the consequences of taking what is not given [to one by its rightful owner, such as] ill fortune, servitude, slavery, mutilation [and] poverty, one should refrain from gross [forms of] stealing.

66. *patitaṃ vismrtaṃ naṣṭaṃ sthitaṃ sthāpitaṃ āhitaṃ |
adattaṃ nādadīta svam parakīyaṃ kvacit sudhīḥ ||*

An intelligent man should not, at any cost, take [property] which is not given to him [but] belonging to others, [whether it consists of picking up things which have] fallen [from a carriage, etc., things kept and] forgotten [somewhere], lost [things or things which have been] kept for the owner for storage or as a deposit.

67. *ayaṃ lokaḥ paraloko dharmo dhairyaṃ dhṛtir matiḥ |
muṣṇatā parakīyaṃ svam muṣitaṃ sarvaṃ apy adab ||*

The moment one robs [property] belonging to another, one also bereaves oneself of everything, viz. [one’s] religion, courage, steadfastness, intelligence, as well as this and the next world.

68. *ekasyaikam kṣaṇam duḥkhaṃ māryamāṇasya jāyate |
saputrapautrasya punar yāvajjīvaṃ hrte dhane ||*

When [a person] is being killed, temporary suffering arises only for [that] particular [person], whereas when someone is robbed of [his] wealth, [many people], including his son and grandson, [will suffer] for [the rest of their] life.

69. *cauryapāpadrumasyeḥa vadhābandhādikaṃ phalaṃ |
jāyate paraloke tu phalaṃ narakavedanā ||*

Here [in this world], the fruit of the tree [called] “the sin of theft” is death, bondage, etc., whereas in the world hereafter, the result is the experience of hell.

70. *divase vā rajanyām vā swapne vā jāgare 'pi vā |*
saśālyā iva cauryeṇa naiti svāsthyam narah kvacit | |

A person [who has committed theft] is as if pierced by [that] theft [and] will never attain a sound state during the day or the night, while asleep or awake, ever.

71. *mitraputrakalatṛāṇi bhrātaraḥ pitaro 'pi hi |*
saṃsajjanti kṣaṇam api na mlecchair iva taskaraiḥ | |

Friends, sons, wives, brothers and parents, do not, even for a moment, want to be associated with a thief, just as [they do not want to be associated] with a barbarian.¹

72. *sambandhy api nigrhyeta cauryān maṇḍikavan nṛpaiḥ |*
cauro 'pi tyaktacauryaḥ syāt svargabhāg rauhiṇeyavat | |

Even if one is a relative of the king, like [the frog] Maṇḍika, one will be punished [if one commits] theft. [On the other hand], a thief like Rauhiṇeya, who quit stealing, may even enjoy heaven.²

73. *dūre parasya sarvasvam apahartum upakramah |*
upādādīta nādattam tṛṇamātram api kvacit | |

Let alone an attempt to rob the entire property of another, one must not even try to take a blade of grass which is not given [to one].

74. *parārthagrahaṇe yeśāṃ niyamah śuddhacetasām |*
abhyāyānti śrīyas teśāṃ svayam eva svayamvarāḥ | |

Wealth comes [all by itself] to those who are pure-hearted [and] who abstain from taking the wealth of others, [just like a girl who] chooses [her husband all by] herself.

75. *anarthā dūrato yānti sādhuṇvādaḥ pravartate |*
svargasaukhyāni dhaukante sphuṭam asteyacāriṇām | |

For those who practice the [vow of] honesty, disasters depart, good renown prevails [and] the pleasures of heaven draw near.

iv. Continence

76. *ṣaṇḍhatvam indriyacchedaṃ vīkṣyābrahmaphalaṃ sudhīḥ |*
bhavet svadārasamtuṣṭo 'nyadārān vā vivarjayet | |

¹ According to Hemacandra (SV II.71; J:I.296, l. 2), the five great sins which take you to hell include (1) assassinating a brahmin, (2) drinking alcohol, (3) stealing, (4) sexual intercourse with one's teacher's wife, and (5) being associated with persons committing these sins.

² See SV II. 72 (J:I.319, l. 12- I.328, l. 5); Winternitz 1983:487 with n. 3.

When the wise man has realized the consequences of non-continence, [such as becoming] an eunuch [or being] castrated, he should remain content with his own wife, in other words (*vā*), he should avoid all other women.¹

77. *ramyam āpātamātre yat parināme 'tidārunam |*
kiṃpākaphalasamkāśam tat kaḥ seveta maithunam ||

Who will indulge in sexual intercourse which is pleasant only in the beginning [but] utterly terrible in its consequence, similar to the [red fruit] *Kimṣāka*, [which is sweet in taste but fatally poisonous].

78. *kampaḥ svedaḥ śramo mūrccā bhramir glānir balakṣayaḥ |*
rājayakṣmādirogāś ca bhavayur maithunotthitāḥ ||

Tremor, sweating, fatigue, swooning, giddiness, self-disgust, weakness and [fatal] diseases, such as pulmonary consumption, occur as the consequences of sexual intercourse.

79. *yoniyantrasamutpannāḥ susūkṣmā janturāśayaḥ |*
pīḍyamānā vipadyante yatra tan maithunam tyajet ||

Extremely subtle collections of life are produced in the mechanical contrivance of the birth canal, where they die being crushed [by the phallus]. Therefore one should abandon sexual intercourse.

80. *raktajāḥ kṛmayāḥ sūkṣmā mṛdumadhyādhīśaktayaḥ |*
janmavartmasu kaṇḍūtīm janayanti tathāvidhāḥ ||

[According to the *Ratirahasya*,² these collections of life consist of] subtle [forms of] insects (*kṛmi*) of low, middle and high power, which are generated in the blood within the birth canal, [and] which produce itching corresponding to their kind.³

81. *strīsambbhogena yaḥ kāmajvaraṃ praticikīrṣati |*
sa hutāśaṃ ghr̥tāhutyā vidhyāpayitum icchati ||

He who seeks to combat the fever of lust by copulation with a woman [is like he who] expects to extinguish a fire by throwing ghee [into it].

82. *varam jvaladayāstambhaparirambho vidhīyate |*
na punar narakadvārarāmājaghanasevanam ||

It is better to embrace a burning iron-pillar than to enjoy the thighs of a woman being a door to hell.

¹ See Williams 1963:84-93.

² YŚ II.80b-d differ slightly from *Ratirahasya* III.8.

³ In SV II.80, Hemacandra quotes a passage which occurs with a slight variation in Yaśodhara's *Jayamaṅgalāṭikā* on Vātsyāyana's *Kāmasūtra* I.2. See J:I.333 n. 1; Jaini 1991b:190-191 n. 36.

83. *satām api hi vāmabhrūr dadānā hṛdaye padam |*
abhirāmam guṇagrāmam nirvāsayati niścitam ||

The moment a fair-eyed woman puts a foot in the heart of even virtuous people, she definitely ruins the collection of good virtues [in them].

84. *vañcakatvaṃ nr̥ṣaṃsatvaṃ cañcalatvaṃ kuśīlatā |*
iti naisargikā doṣā yāsāṃ tāsū rameta kaḥ ||

Who will enjoy women whose innate faults are deceitfulness, cruelty, unsteadiness [of mind] [and] a predilection for bad habits.

85. *prāptuṃ pāram apārasya pārāvārasya pāryate |*
strīṇāṃ prakṛtivakrāṇāṃ duṣcaritrasya no punaḥ ||

It is possible to reach to the end of the ocean, but it is not possible to reach the end of the bad conduct of women, who are by nature crooked.

86. *nitambinyaḥ patiṃ putraṃ pitaraṃ bhrātaraṃ kṣaṇāt |*
āropayanty akārye 'pi durvṛttāḥ prāṇasaṃśaye ||

When women with beautiful buttocks are given to bad conduct, they will, in a moment, seduce even their husband, son, father [or] brother, into improper activity which even may endanger [their] life.

87. *bhavasya bījaṃ narakadvāramārgasya dīpikā |*
śucāṃ kandaḥ kaler mūlaṃ duḥkḥānāṃ khānir āṅganā ||

Woman is the seed of creation, the illuminator of the path to the gate of hell, the root of sorrow, the source of deceit, [and] the mine of [various kinds of mental and physical] suffering.¹

88. *manasy anyad vacasy anyat kriyāyām anyad eva hi |*
yāsāṃ sādharmaṇastrīṇāṃ tāḥ katham sukhabetavaḥ ||

Prostitutes, who have one thing in mind, say something else, and do something quite different, how can they be a cause of happiness?²

89. *māṃsavisraṃ surāmīśraṃ anekaviṭacumbitam |*
ko veśyāavadanaṃ cumbed ucchiṣṭam iva bhojanam ||

¹ Hemacandra states that the reason why sexual intercourse, and the faults of women, have been dealt with in the context of the *anuvratas*, is that these verses (YŚ II.76-87) are written for those householders who are interested in the *dharma* of the ascetics. But the next five verses (YŚ II.88-92) are, however, not concerned with householders. See SV II.87 (J:I. 337, l. 11): *evam tāvad yatidharmānuraaktaṃ gr̥hasthaṃ prati sāmānyena maithunadoṣāḥ strīdoṣāś caktāḥ* |.

² On prostitution, see Sternbach 1965:199-270.

Who would kiss the mouth of a prostitute (*veśyā*), which has been kissed by countless pimps (*viṭa*), which is mixed with liquor, and which smells of raw meat, like left-over food (*ucchiṣṭa*).

90. *api pradattasarvasvāt kāmukāt kṣīṇasampadaḥ |*
vāso 'py ācchettum icchanti gacchataḥ panyayoṣitaḥ ||

Prostitutes (*panyayoṣit*) who have taken everything, [including] all the money, from [their] lover (*kāmuka*), even wish to rip his clothes off as he leaves.

91. *na devān na gurūn nāpi suhrdo na ca bāndhavān |*
asatsaṅgaratir nityaṁ veśyāvaśyo hi manyate ||

One who is under the rule of prostitutes, always enjoying [their] bad company, does not respect either gods, teachers, friends or relatives.

92. *kuṣṭhino 'pi smarasamān paśyantīm dhanakāṅkṣayā |*
tanvantīm kṛtrimasnehaṁ niḥsnehāṁ gaṇikāṁ tyajet ||

One should abandon a harlot (*gaṇikā*) who even places lepers (*kuṣṭhin*) on a par with the god of love (*smara*) due to [her] longing for money, but who, on the other hand, is without affection and displays feigned love.

93. *nāsaktyā sevantīyā hi svadārā apy upāsakaiḥ |*
ākaraḥ sarvapāpānāṁ kiṁ punaḥ parayoṣitaḥ ||

Laymen ought to make love to their wives without even being attached, not to speak of [being attached to] other women who are a store-house of all [kinds of] evil.

94. *svapatim yā parityajya nistrapopapatim bhajet |*
tasyām kṣaṇikacittāyām viśrambhaḥ ko 'nyayoṣiti ||

A woman who shamelessly enjoys her paramour, having neglected her [own] husband, how can one have confidence in her [or] in [any] other woman [for that matter]?

95. *bhīror ākulacittasya duḥsthitasya parastrīyām |*
ratir na yujyate kartum upasūnam¹ paśor iva ||

Just as an animal near a slaughter-house is unhappy, one who is mentally retarded, afraid [of the woman's husband, the king, etc.], [or] miserable, [sleeping and sitting in ruined temples, etc.], finds no pleasure in indulging in love-making with another woman.

96. *prāṇasandehajananaṁ paramaṁ vairakāraṇaṁ |*
lokadvayaviruddhaṁ ca parastrīgamaṇaṁ tyajet ||

¹ SV II.95: *upasūnam*=*sūnāsamīpe*.

One should refrain from the [whole] act of approaching other women. It creates doubt about [one's] life, it causes great enmity, and it is against both worlds [heaven and earth].

97. *sarvasvabaraṇaṃ bandhaṃ śarīrāvayavacchidāṃ |*
mṛtaś ca narakam ghoram labhate pāradārikah ||

The adulterer (*pāradārika*) [in this life] obtains bondage, which robs him of all his possessions [and leads to] mutilation. Furthermore, at death, [he will be reborn in one of] the dreadful infernal regions.

98. *svadārarakṣaṇe yatnaṃ vidadhāno nirantaram |*
jānann api jano duḥkham paraḍārān katham vrajet ||

How can a man who continuously makes an effort to protect his own wife, have intercourse with another woman, even though he knows it [creates] suffering?

99. *vikramākrāntaviśvo 'pi parastrīṣu riraṃsayā |*
kṛtvā kulakṣayam prāṇa narakam daśakandharah ||

Even Rāvaṇa (*daśakandhara*), who conquered the whole world with his valour, brought ruin upon his family [and] went to hell because of his desire to enjoy [sexual intercourse with] other women.¹

100. *lāvanyaḥpunyāvayavāṃ padam saundaryasaṃpadah |*
kalākalāpakusālam api jahyāt parastrīyam ||

One should give up women belonging to other [men], even if every part [of their body] is beautiful, pure, and the abode of elegance and wealth, and [even if they are] skilful in all the arts.²

101. *akalanikamanovṛtteḥ parastrīsannidhāv api |*
sudarśanasya kiṃ brūmah sudarśanasamunnateḥ ||

How much can we praise the eminent Sudarśana,³ who remained in a spotless state of mind even when other women approached him.

102. *aiśvaryarājarājo 'pi rūpamīnadhvaḥ 'pi ca |*
sītayā rāvaṇa iva tyājyō nāryā narah paraḥ ||

Women should, [on the other hand], leave other men alone, even if they are the king of kings in wealth, [like Kubera], or the god of love in beauty, [like Kāma-deva], just as Sītā left Rāvaṇa alone.

¹ The story of Rāvaṇa and Sītā found in SV II.99 (J:I.344, l. 9- I.366, l. 1) is based on TC IV.217-296. Rāvaṇa had kidnapped Sītā and longed to have sexual intercourse with her, as a result of which he went to hell. On Jaina Purāṇas, see Jaini 1984, 1991c, 1993a, 1997a, b; Cort 1993, 1995b. On the Jaina *Mahābhārata*, see Jaini 1984; Zydenbos 1991.

² 64 different arts are enumerated in the *Kāmasūtra* III.18-24.

³ For a description of the ninth Sudarśana, see Mehta/Chandra 1972:816.

103. *napuṃsakatvaṃ tiryaktvaṃ daurbhāgyaṃ ca bhava bhava |*
bhaven narāṇāṃ strīṇāṃ cānyakāntāsaktacetasām | |

Those men and women whose minds are attached to the wives [or husbands] of others are [re]born as hermaphrodites and animals, and will [encounter] repeated misfortunes in life after life.

104. *prāṇabhūtaṃ caritrasya parabrahmaikakāraṇam |*
samācāraṇaṃ brahmacāryaṃ pūjitair api pūjyate | |

When one practises [the vow of] continence which is the essence of [the correct] conduct [of laymen and mendicants] and which is the single cause of [achieving] the supreme reality [of liberation], one is worshipped [in mind, body and speech] even by those who are worshipped by others, [such as gods, demons and kings].

105. *cirāyusaḥ susaṃsthānā dr̥ḍhasaṃhānanā narāḥ |*
tejasvino mahāvīryā bhavyeṣu brahmacāryaḥ | |

As a result of the practice of continence, men obtain long life, well-shaped [bodies], strong constitutions, luminousness and great potency.

v. Limiting the Possessions

106. *asaṃtoṣaṃ aśīsvāsaṃ ārambhaṃ duḥkha-kāraṇam |*
matvā mūrccāphalaṃ kuryāt parigrahaṇīyaṇtraṇam | |

Once [a layperson] has understood that discontentedness – distrust and involvement (*ārambha*) – results from possessiveness (*mūrccā*) [and] is the cause of suffering, he should limit [his] possessions.¹

107. *parigrahaṃ mahatvād dhi majjaty eva bhava 'mbudhau |*
mahāpota iva prāṇī tyajet tasmāt parigrahaṃ | |

Due to a great amount of possessions, a human being definitely sinks into the ocean of existence, like a huge [over-loaded] ship (*mahāpota*). One should, therefore, avoid [owning too many] possessions [which are the cause of hell].²

108. *trasareṇusamo 'py atra na guṇaḥ ko 'pi vidyate |*
doṣās tu parvatasthūlāḥ prāduḥsyanti parigrahe | |

Similar to dustlike *trasa* creatures there is not a single virtue in [possession], but the defects are big as a mountain, and they demoralize.

109. *saṅgād bhavanty asanto 'pi rāga-dveṣādayo dviṣaḥ |*
muner api calec ceto yat tenāndolitātmanah | |

¹ SV II.106 (J.I.388, l. 10) quotes *Sarvārthasiddhi* VII.17 (*mūrccā parigrahaḥ*). Cf. TAS VII.12; Norman 1991:34. On *ārambha*, see TAS VI.8; Jaini 1979:177 n. 47; Lindquist 1932:62f.

² Cf. TAS VI.16.

Even latent enemies, such as attachment and aversion, come into existence due to attachment [to possessions], just as even the mind of a mendicant (*muni*) becomes fickle due to [contact with] those whose [minds] are agitated.

110. *saṃsāramūlam ārambhās teṣāṃ hetuḥ parigrahaḥ |*
tasmād upāsakaḥ kuryād alpam alpam parigraham ||

Involvement is the cause of *saṃsāra*, and the cause of it is ownership. A lay disciple should, therefore, gradually decrease [his] wealth.

111. *muṣṇanti viṣayastenā dahati smaraṇāvakaḥ |*
rundhanti vanitāvyādhā saṅgair aṅgīkṛtaṃ naram ||

The objects of the surrounding world rob a man who is subjected to attachment, fire in the form of passion burns [him], [and] beasts in the form of women obstruct [him].

112. *trpto na putraiḥ sagaraḥ kucikarṇo na godhanaiḥ |*
na dhānyais tilakaśreṣṭhī na nandaḥ kanakotkaraiḥ ||

Sagara, [the second Cakravartin], was not content with [his 60,000] sons, Kucikarṇa with [his] property in cattle, Tilakaśreṣṭhī with [his storage of] grain, [and king] Nanda was not [satisfied with] heaps of gold.¹

113. *tapahśrutaparivārāṃ śamasāmrājyasampadam |*
parigrahagrastās tyajeyur yogino 'pi hi ||

Mendicants (*yogin*) who are possessed by the demon of ownership will give up even the wealth coming from the kingdom of equanimity, including austerities and learning.

114. *asaṃtoṣavataḥ saukhyam na śakrasya na cakriṇaḥ |*
jantoḥ saṃtoṣabbhājo yad abhayasyeva jāyate ||

There is no happiness, either for the king of gods, or for the universal monarchs, who possess discontentedness (*asaṃtoṣa*), but there is for an [ordinary] person, like Abhaya[kumāra], who possesses contentedness.²

115. *sannidhau nidhayas tasya kāmagavy anugāmini |*
amarāḥ kiṅkarāyante saṃtoṣo yasya bhūṣaṇam ||

One who has contentedness as his ornament, for him there is wealth at hand, the wish-fulfilling cow follows him, and the gods become his servants.

¹ For the story of Sagara, see SV II.112 (J:I.395, l. 4-I.398, l. 13) which is based on TC II. 166. On Sagara and his 60,000 sons, see Fick 1889. Sagara is also mentioned by the Buddhists (Charpentier 1922:344 n. 35) as well as by Brāhmaṇical epic literature, such as the *Rāmāyana*, *Brahmaṇḍapurāṇa* and *Mahābhārata* (van Buitenen 1975:424-427).

² Cf. YŚ II.106. On Abhayakumāra, see SV II.114 (J:I.404, l. 1-I.420, l. 6); TC VI.270-275.

The Three Virtuous Vows

i. Restraining Travel in a Given Direction

1. *daśasv api kṛtā dikeṣu yatra sīmā na lañghyate |*
khyātāṃ digviratir iti prathamāṃ tad guṇavratam ||

When one does not transgress a territory which exists within the ten directions, [then] that constitutes the first virtuous vow (*guṇavrata*) called *digvirati*.

2. *carācarāṇāṃ jīvānāṃ vimardananivartanāt |*
taptāyogolakaḥpasya sadvratam grhīṇo 'py adah ||

This virtuous vow [of *digvirati*] also applies to the householder, who is as [dangerous as] a heated iron-ball (*taptāyogola*), because it prevents him from killing mobile and immobile beings.

3. *jagadākramamāṇasya prasarallobhavāridheḥ |*
skhalanam vidadhe tena yena digviratiḥ kṛtā ||

He who has taken [the vow of] *digvirati* has thereby formed an embankment for the ocean of greed, which [otherwise] rushes in and attacks all humanity.

ii. Restricting Things which may be Enjoyed Once and Frequently

4. *bhogopabbhogayoḥ samkhyā śaktyā yatra vidhīyate |*
bhogopabbhogamānam tad dvaitīyikam guṇavratam ||

When one decides, according to one's ability, what number of [things] should be enjoyed once (*bhoga*), and what number of [things] should be enjoyed repeatedly (*upabhoga*), [then] that [constitutes] the second virtuous vow [called] *bhogopabbhogamāna*.

5. *sakṛd eva bhujyate yaḥ sa bhogo 'nnasragādikaḥ |*
punaḥ punaḥ punarbhogya upabhogo 'ṅganādikaḥ ||

Bhoga is that which is only to be enjoyed once, like food and a garland. *Upabhoga* is that which is to be enjoyed again and again, such as a woman, [a house, a bed, a seat and a vehicle].

The Sixteen Inedibles

6. *madyam māmsam navanītam madhūdumbarapañcakam |*
anantakāyam ajñātaphalam rātrau ca bhojanam ||
7. *āmagoṛasasamprktadvidalam puṣpitaudanam |*
dadhy ahardvitayātītam kuthitānnam ca varjayet ||

One should abstain from [consuming]¹ (1) liquor, (2) meat [from animals living on the earth, in the water or moving in the air, as well as skin, blood, fat and marrow], (3) butter [from the cow, buffalo, goat, or a mixture of these], (4) honey [from the *makṣika*, *bhramara* and *kauttika* bee],² (5-9) the five kinds of tree pods,³ (10) food containing infinite bodies,⁴ (11) unknown fruit, (12) [food eaten] at night, (13) pulses mixed with raw milk products, (14) rice that has fermented, (15) curds kept for more than two days, and (16) tainted food.⁵

8. *madirāpānamātreṇa buddhir naśyati dūrataḥ |*
vaidagdhībāndhurasyāpi daurbhāgyeneva kāmīni ||

(1) Just as through bad luck even a rake (*vaidagdhībāndhura*) [may lose his] wife, one may lose one's senses merely on account of drinking liquor.

9. *pāpāḥ kādāmbarīpānavivaśikṛtacetasaḥ |*
jananīm hā priyīyanti jananīyanti ca priyām ||

Evil people, whose minds have gone beyond control because of the consumption of liquor (*kādāmbarī*), alas! they mistake their mother for their mistress and their mistress for their mother.

10. *na jānāti paraṃ svaṃ vā madyācalitacetanaḥ |*
svāmīyati varākaḥ svaṃ svāmināṃ kīṅkarīyati ||

He whose mind is disturbed by liquor does not know the difference between himself and others. [Such] a fool makes himself a master and his master his servant.

¹ In addition to these four *vikṛtis* (alcohol, meat, butter and honey) presented in YŚ/SV III.6-7, Hemacandra introduces a list of ten *vikṛtis* in SV III.129 (J:II.719, l. 7-II.720, l. 6), adding milk or *kṣīra* (from the cow, buffalo, goat, sheep or camel), curds (*dadhi*), ghee (*ghṛta*), oil (*taila*), molasses (*guda*) and *avagāhima*. See Williams 1963:39-40. For further details on the different categories of food and the rationale behind the various restrictions, see Williams 1963:102-116; Cort 1989:268-287. See also Dundas 1985:185-186 with n. 170; Jaini 1993b.

² *Makṣikā*, fly or bee (Latin: *musca*, fly). In *Rgveda* I.162.9 it is certainly a fly or a wasp, but in I.119.9 (*uta syā vām madhuman makṣikārpanan* "and for you two that bee hummed about the sweetness"), the idea is that the bee leads the Aśvinī to the hive. The bee in North and especially North-West India, Pakistan and Kashmir is *Apis cerana indica*, Fabr., often called "The Indian Bee". *Bhramara* is usually the Indian Rock Bee, *Apis dorsata*, Fabr.; it is a little larger than the European Bee and is found all over the Subcontinent. The third kind of bee, *Kauttika*, is more difficult to trace. It is conceivable, however, that honey and pollen from two very conspicuous families of bees may be indicated.

³ See YŚ III.42.

⁴ See YŚ III.44-46; Williams 1963:113-116.

⁵ Hemacandra's list of 16 items deviates somewhat from the standard list of 22 items presented in Nemicaṇḍra's *Pravacanasāroddhāra* (vv. 245-246). See Williams 1963:110-113; Jaini 1993b.

11. *madyapasya śavasyeva lūthitasya catuspathe |*
mūtrayanti mukhe śvāno vyāte vivaraśaṅkayā | |

A drunken person rolls about like a carcass on the crossroad [and] dogs urinate in [his] mouth assuming the opened mouth to be a hole.

12. *madyapānarase magno nagnaḥ svapiti catvare |*
gūḍhaṃ ca svam abhiprāyaṃ prakāśayati līlayā | |

A person who is given to the pleasure of drinking liquor sleeps naked on the cross-road and exposes, with the greatest ease, [even his most] secret intentions.

13. *vāruṇīpānato yānti kāntikīrtimatiśriyaḥ |*
viśāś citraracanā vilūṭhatkajjalād iva | |

[A person's] beauty, fame, intelligence and wealth, vanish by imbibing liquor (*vāruṇī*), just as paintings with many colours are discoloured by soot (*kajjala*).

14. *bhūṭārtavan narīnartī rāraṭīti saśokavat |*
dāhajvarārtavad bhūmau surāpo lolūṭhīti ca | |

A drunk person (*surāpa*) dances like a man possessed, as it were, by a spirit, laments loudly, as if taken by grief, and rolls about on the ground, as if suffering from a burning fever.

15. *vidadhaty aṅgaśaithilyaṃ glapayantīndriyāṇi ca |*
mūrchhām atucchām yacchantī hālā hālāhalopamā | |

Liquor (*hālā*) is comparable to poison (*hālāhala*) since it produces looseness of body, weakens the senses and creates a long spell of swooning.

16. *vivekaḥ saṃyamo jñānaṃ satyaṃ śaucaṃ dayā kṣamā |*
madyāt pralīyate sarvaṃ tṛṇyā vahnikaṇād iva | |

Judgment, [self-]control, knowledge, truth[fulness], purity [of conduct and] compassion, all are extinguished by liquor, just as a haystack is [extinguished] by a spark of fire.

17. *doṣāṇāṃ kāraṇaṃ madyaṃ madyaṃ kāraṇaṃ āpadām |*
rogātura ivāpathyaṃ tasmān madyaṃ vivarjayet | |

Liquor is the cause of [all] defects and calamities. One should, therefore, avoid liquor, just as a person who is afflicted with disease [should avoid] unsuitable food.

18. *cikḥāḍīṣati yo māṃsaṃ prāṇiprāṇāpahārataḥ |*
unmūlayaty asau mūlaṃ dayākehyaṃ dharmasākehinah | |

(2) He who desires to eat meat by killing living beings uproots the root of the tree of religion called compassion.

19. *aśanīyan sadā māṃsaṃ dayāṃ yo hi cikīṛṣati |*
jvalati jvalane vallīṃ sa ropayitum icchati | |

He who is always greedy for food [in the form of] meat, [and yet] desires to be compassionate, [is like a person who] wants to grow a plant in a burning fire.

20. *hantā palasya vikretā saṃskartā bhakṣakas tathā |*
kretānumantā dātā ca ghātakā eva yaṃ manuḥ ||

One who kills for meat, one who sells it, one who prepares it, one who eats it, one who approves [of your buying it], [and] one who gives [it away], are [all] definitely killers, [even] according to Manu.

21. *anumantā viśasitā nihantā krayavikrayī |*
saṃskartā copahartā ca khādakaś ceti ghātakāḥ ||

[According to Manu], "one who approves of [the killing of an animal], one who dissects it, one who kills it, one who sells and buys [the meat], one who prepares it, one who serves it, and one who eats it, [all] are killers."¹

22. *nākṛtvā prāṇināṃ hiṃsāṃ māṃsam utpadyate kvacit |*
na ca prāṇivadbhaḥ svargyas tasmān māṃsam vivarjayet ||

"Without doing harm to living beings, meat cannot be procured. Moreover, murder is not something that leads to heaven. Therefore, [even Manu recommends you to] abandon meat."²

23. *ye bhakṣayanty anyapalaṃ svakīyapalatustaye |*
ta eva ghātakā yaṃ na vadbako bhakṣakaṃ vinā ||

Those who eat the meat of other [living beings] in order to satisfy their own flesh, they are definitely murderers [themselves], since without a consumer [there can be] no killer.

24. *mṛṣṭānnāny api viṣṭhāsād amṛtāny api mūtrasāt³ |*
syur yasminn āṅgasyāśya kṛte kaḥ pāpam ācaret ||

Who will undertake such an evil [activity] for the sake of this miserable body in which even delicious food may become excrement, and ambrosia, urine.

25. *māṃsāśane na doṣo 'stīty ucyate yair durātmabhiḥ |*
vyādhagrhdhavrakavyāghraśṛgālās tair gurūkṛtāḥ ||

Those wicked fellows who declare that there is no fault in eating meat, they have made hunters, eagles, wolves, tigers and jackals their teachers.⁴

26. *māṃ sa bhakṣayitāmutra yasya māṃsam ihādmy aham |*
etan māṃsasya māṃsatve niruktaṃ manur abravīt ||

¹ YŚ III.21=MS V.51.

² YŚ III.22=MS V.48.

³ For the unusual forms, *viṣṭhāsād ... mūtrasāt*, see Whitney 1889:407, §1108.

⁴ SV III.25 (J:II.439, l. 2) quotes MS V.56.

“Manu gives [the following] derivation (*nirukta*) [of the word meat:] “The one whose meat I eat here [in this life], he is going to eat me in the next. This is the real meaning of the word ‘me-eat’ (*mām-sa*).”¹

27. *māmsāsvādanalubdbasya dehinam dehinam prati |*
hantum pravartate buddhiḥ sākinyā iva durdhiyaḥ ||

The mind of one who is addicted to the enjoyment of meat, like an evil-minded spirit (*sākinī*), is [always] engaged in [thoughts of how] to kill each and every being.

28. *ye bhakṣayanti piṣitam divyabhojyeṣu satsv api |*
sudhārasam parityajya bhujjate te halāhalam ||

Those who eat meat (*piṣita*), even [though] there are divine edibles available, eat poison, having abandoned ambrosia.

29. *na dharmo nirdayasyāsti palādasya kuto dayā |*
palalubdho na tad veti vidyād vopadiṣen na hi ||

There is no religion for one who is pitiless, [and] how can there be compassion for someone who eats meat? [However], one who is desirous of meat does not know this, for if he did know, he would not prescribe it.

30. *kecin māmsam mahāmohād āsnanti na param svayam |*
devapitratithibhyo 'py kalpayanti yad ūcīre ||

Some [people] do not only eat meat themselves out of great ignorance, but they even serve it to gods, manes and [visiting] mendicants, arguing as follows:

31. *krītvā svayam vāpy utpādya paropahṛtam eva vā |*
devān pitṛn samabhyarcya khādan māmsam na dūṣyati ||

[According to Manu], “one is not guilty [of sin] if one eats meat – whether one has bought it, produced it [by killing an animal] or received it from others – [as long as] one has worshipped the gods [and] the manes [with it].”²

32. *mantrasamskṛtam apy adyād yavālpam api no palam |*
bhavej jīvitānāśāya hālāhalalavo 'pi hi ||

¹ YŚ III.26 differs slightly from MS V.55. On the idea that man suffers in the next world the same fate he has caused in this world, see Schmidt 1968:643-645. Cf. the pseudo-etymology in MS V.33: “A twice-born man who knows the rules must not eat meat against the rules unless he is in distress. For, having eaten meat against the rules, he is, when dead, eaten by these [animals] without fail.” (quoted from Schmidt 1968:630 with n. 3). See Wezler 1993b on the *Vedāṅkuśa* and its relation to YŚ and its quotations of MS.

² YŚ III.31 differs slightly from MS V.55.

One should not ingest even [as little as] a small slice of meat, even if it has been consecrated by [the chanting of] *mantras*, since (*hi*) even a small drop of poison results in the destruction of [one's] life.

33. *sadyaḥsaṃmūrcchitānantajantusantānadūṣitam |*
narakādhvani pātheyaṃ ko 'śnīyāt piṣitam sudhīḥ | |

Which intelligent man will eat meat, which immediately [after the killing of the animal] is blemished by a continuous flow of infinite numbers of living beings formed into a solid mass, and which is like provisions on the road leading to hell?

34. *antar muhūrtāt parataḥ susūkṣmajanturāśayaḥ |*
yatra mūrcchanti taṃ nādyam navanītaṃ vivekibhiḥ | |

(3) Within 48 minutes after [the butter is separated from the buttermilk], it becomes the breeding ground for extremely subtle life [where they grow]. Butter should, therefore, not be consumed by the wise.

35. *ekasyāpi hi jīvasya himsane kim aghaṃ bhavet |*
jantu-jātamayaṃ tat ko navanītaṃ niṣevate | |

If there is [so much] evil in the killing of a single being, who would eat butter which is full of life?

36. *anekajantusaṅghātānighātanāsamudbhavam |*
jugupsanīyaṃ lālāvat kaḥ svādayati māḥṣikam | |

(4) Who will eat honey, which is produced by the killing of numerous living beings [and] which is disgusting like saliva?

37. *bhakṣayan māḥṣikam kṣudra-jantulakṣakṣayodbhavam |*
stoka-jantunihantrbhyaḥ saunikebhyo 'tiricyate | |

One who eats honey, which is manufactured by the destruction of tens of thousands of tiny beings, is worse than butchers who kill [comparatively] few living beings.

38. *ekaikakusumakrodād rasam āpīya māḥṣikāḥ |*
yad vamaṃti madhūcchiṣṭaṃ tad aśnanti na dhārmikāḥ | |

Religious people should not eat honey, which consists of the leavings of [matter] which bees spit out, having drunk the nectar from the interior of one flower after the other.

39. *apy auśadhakṛte jagdhaṃ madhu śvabhranibandhanam |*
bhakṣitaḥ prāṇanāśāya kālakūṭakaṇo 'pi hi | |

Even if taken as a medicine, honey is the cause of hell, [just as] the swallowing of even a small quantity of poison leads to death.

40. *madhuno 'pi hi mādburyam abodhair abahocyate |*
āsādyante yadāsvādāc ciraṃ narakavedanāḥ ||

Ah! Honey is [conventionally] said to be sweet by [its] unenlightened consumers. [In reality, however,] hellish pain results from eating [it].

41. *makṣikāmukhanīṣṭhyūtaṃ jantughātodbhavaṃ madhu |*
aho pavitraṃ manvānā devasnāne prayuñjate ||

Alas! Honey, which is produced by destroying living beings spewed from the mouth of bees, is considered holy [and even] used in the lustration of the god [by people such as the Śaivites].

42. *udumbaravaṭaplakṣakākodumbaraśākhinām |*
pippalasya ca nāśnīyāt phalaṃ kṛmikulākulam ||

(5-9) One should not consume fruit of [the following five fig] trees crawling with a multitude of worms (*kṛmī*): Udumbara,¹ Banyan (*vaṭa*),² Plakṣa,³ Crow-udumbara (*kākodumbara*)⁴ and the Pipal [or the Indian Fig Tree] (*pippala*).⁵

43. *aprāpnuvann anyabhakṣyam api kṣāmo bubhukṣayā |*
na bhakṣayati puṇyātmā pañcodumbarajaṃ phalaṃ ||

Even if one is weak due to hunger, [or] unable to obtain other food, a pious [Jaina] should not eat fruit coming from [these] five fig trees.

44. *ārdraḥ kandaḥ samagro 'pi sarvaḥ kiśalayo 'pi ca |*
snuhī lavanavrkṣātvak kumārī girikarṇikā ||

45. *śatāvarī virūḍhānī guḍūcī komalāmlīkā |*
pallyaṅko 'mṛtavallī ca vallaḥ sūkarāsamjñītaḥ ||

46. *anantakāyāḥ sūtroktā apare 'pi kṛpāparaiḥ |*
mithyādrśāṃ avijñātā varjanīyāḥ prayatnataḥ ||

(10) Every moist bulb (*kanda*) and each sprout (*kiśalaya*), [the tree] *Snuhī*,⁶ Lavanī-tree-bark (*lavanavrkṣātvak*),⁷ Cardamom (*kumārī*),⁸ *Girikarṇikā*,⁹ *Śatāvarī*,¹

¹ *Ficus racemosa*, Linn. It is also called "The Wild Fig Tree". Cf. Bosch 1944:63-64.

² *Ficus bengalensis*, Linn. On *vaṭa* or *nyagrodha*, see Bosch 1944:97-98.

³ *Ficus virens*, Ait. See Bosch 1944:100.

⁴ *Ficus hispida*, Linn.f.

⁵ *Ficus religiosa*, Linn.

⁶ *Euphorbia antiquorum*, Linn., or *Euphorbia nerifolia*, Linn.

⁷ *Lavanī*, unidentifiable. It was later (17-18th cent.) identified with the non-autochthonous *Annona reticulata*, Linn., "Bullock's Heart" (Brandis 1906:22; Lötschert/Beese 1983:222).

⁸ *Elettaria cardamomum*, Maton (Hooker 1875-1897:IV.251), or one of several other plants.

⁹ *Clitoria ternatea*, Linn. Though unlikely, *girikarṇikā* may refer to either *Achyranthes aspera*, Linn., or *Achyranthes bidentata*, Blume.

Śatāvarī,¹ sprouted [pulses or grains] (*virūḍha*), *Gudūci*,² the pleasant Tamarind (*amlīkā*),³ beetroot (*pallyaṅka*),⁴ *Amṛtavallī*,⁵ *Sūkaravalla*,⁶ [and plants] with infinite bodies⁷ [growing outside of India and] mentioned in the scriptures, as well as other unknown [plants], should be diligently avoided by those who are compassionate [and] who have an incorrect view of reality, [maintaining that plants do not have a Self].⁸

47. *svayaṃ pareṇa vā jñātaṃ phalam adyād viśāradaḥ |*
niśiddhe viśaphale vā mā bhūd asya pravartanam | |

(11) An intelligent person should eat fruit known to himself or to others, [but] he should keep away from prohibited or poisonous fruit.

48. *annaṃ pretapiśācādyaiḥ sañcaradbhir niraṅkuśaiḥ |*
ucchiṣṭaṃ kriyate yatra tatra nādyād dinātyaye | |

(12) One should not, at any occasion, eat food after sunset which may be contaminated by [the touch of] arbitrarily roaming [spirits], such as ghosts (*preta*) and goblins (*piśāca*), or by other [evil spirits].

49. *ghorāndhakāraruddhākṣaiḥ patanto yatra jantavaḥ |*
naiva bhojye nirīkṣyante tatra bhuñjīta ko niśi | |

Who would eat at night where creatures, [such as insects (*kṛmi*), ants (*pipīlikā*) and flies (*makṣikā*)], may imperceptively have fallen into the food, [one's] sight being obstructed in the pitch-dark night?

50. *medhām pipīlikā hanti yūkā kuryāj jalodaram |*
kurute makṣikā vāntiṃ kuṣṭarogaṃ ca kolikāḥ | |

51. *kaṇṭako dārukhaṇḍam ca vitanoti galavyathām |*
vyañjanāntar nipatitas tālu vidhyati vṛścikāḥ | |

¹ *Asparagus racemosus*, Willd.

² *Tinospora cordifolia*, Miers. Cf. *Amṛtavallī*.

³ *Tamarindus indicus*, Linn. (Brandis 1906:252). Indigenous to Africa, but probably introduced very early.

⁴ *Pallyaṅka* or *pālaṅkya*, *Beta vulgaris*, Linn.

⁵ *Tinospora cordifolia*, Willd. *Amṛtavallī* and *Gudūci* would seem to be proper synonyms, but the fact that they are mentioned side by side suggests a wrong identification of one of them.

⁶ See Williams 1963:114-115. *Sūkara* is probably an edible root or bulb of the same kind as *Sūkarakanda* (whatever that is). *Sūkaravalla* may refer to the much discussed *sūkaramaddava* which the Buddha consumed before his death according to the *Mahāparinibbānasutta*.

⁷ The *anantakāyas* are plants which assume collective (*sādhāraṇa*) forms, i. e. are inhabited by an infinite number of living organisms. See Williams 1963:114-116.

⁸ See the ten kinds of plant-bodies (*vanaspatī*) in TC II.296 n. 440. According to the Jaina tradition, Hemacandra wrote a botanical vocabulary, the *Nighaṇṭuseṣa*. See, however, Bühler 1936:37; Vogel 1979:345.

52. *vilagnaś ca gale vālah svarabhaṅgāya jāyate |*
ity ādayo dṛṣṭadoṣāḥ sarveṣāṃ niśi bhojane ||

The obvious disadvantages for all [those who have an incorrect view of reality and] eat at night are for example that an ant (*pipīlikā*) fallen into the sauce destroys the intelligence, a louse (*yūkā*) causes dropsy, a fly (*makṣikā*) makes one vomit, a spider (*kolika*) [causes] leprosy, thorn and pieces of wood cause a sore throat, a scorpion (*vṛścika*) perforates the palate, and resin and hair bring about stammering.

53. *nāprekṣya sūkṣmajantūni niśy adyāt prāsukāṇy api |*
apy udyatkevalajñānair nādr̥tam yan niśāśanam ||

One should not thoughtlessly eat even insentient [food] at night [since it may contain] minute, invisible organisms [such as *kunthu*].¹ Even by those who have obtained omniscience eating at night is not held in [high] esteem.²

54. *dharmavin naiva bhujjīta kadācana dinātyaye |*
bāhyā api niśābhojyaṃ³ yad abhojyaṃ pracakṣate ||

He who knows the rules [according to the scriptures] should not, at any time, eat after sunset. Even [ordinary people] being outside [of the Jaina teaching] are of the opinion that food consumed at night is not [real food] to be consumed.

55. *trayītejomayo bhānur iti vedavido viduḥ |*
tatkaraiḥ pūtam akhilam śubham karma samācaret ||

Those conversant with the Vedas declare that the sun is full of the splendour of the three Vedas, [Rg-, Sāma- and Yajurveda], [and] all auspicious actions are purified by its beams.

56. *naivābhūtir na ca snānam na śrāddham devatārchanam |*
dānam vā vibitam rātrau bhojanam tu viśeṣataḥ ||

Oblation to [the fire], bathing, offerings to the manes, worshipping the gods, and in particular, eating at night, are illicit.

57. *divasasyāṣṭame bhāge mandībhūte divākare |*
naktaṃ tad dhi vijānīyān na naktaṃ niśi bhojanam ||

¹ *Kunthu* is a small insect the origin of which TC (VI.351) narrates: "At that time [the creature] *kunthu* by name originated, which can not be lifted up. It can not be seen by the eye when it is motionless. When it moves, it can be seen."

² On the controversy between the Śvetāmbara and Digambara traditions concerning the food habits of an omniscient person, see Dundas 1985.

³ Cf. YŚ III.53d.

As everyone knows, night (*nakta*) [begins] at the eighth part of the day when the sun grows dim (i.e. three hours prior to sunset), [and] one should not eat at night.¹

58. *devais tu bhuktam pūrvāhne madhyāhne ṛṣibhis tathā |*
aparāhne tu pitr̥bhiḥ sāyāhne daityadānavaiḥ ||

59. *sandhyāyām yakṣarakṣobhiḥ sadā bhuktam kulodvham |*
sarvavelām vyatikeramya rātrau bhuktam abhojanam ||

[As it is stated in the *Devīpurāṇa*:]² “In the morning the gods eat, at midday the seers, in the afternoon the manes, in the evening [demons, such as] *daityas* and *dānavas*, and in the twilight the demigods and *rākṣasas*.³ Such food is always good for the family. Having passed all [these] appropriate mealtimes, [food] enjoyed at night is a ‘non-meal’.”

60. *hr̥nābhipadmasaṅkocaś caṇḍarocirapāyataḥ |*
ato naktam na bhoktavyam sūkṣmajivādanād api ||

[According to *Āyurveda*], when the light from the sun vanishes, the heart lotus and the navel lotus contract. One should, therefore, not eat at night. [Another reason is that, due to the absence of light], one may consume tiny creatures.

61. *samsajjīvasaṅghātam bhun̄jānā niśi bhojanam |*
rākṣasebhyo viśiṣyante mūḍhātmanāḥ katham nu te ||

How can those dull-witted persons who enjoy nightly meals, which have been in contact with multitude of living beings, be distinguished from demons (*rākṣasa*)?

62. *vāsare ca rajanyām ca yaj khādann eva tiṣṭhati |*
śṛṅgapucchaparibhraṣṭaḥ spaṣṭam sa paśur eva hi ||

He who goes on eating day and night, he is clearly a simple animal [though] without horns and a tail.

63. *aho mukeḥ 'vasāne ca yo dve dve ghaṭike tyajan |*
niśābhojanadoṣajño 'śnāty asau puṇyabhajanam ||

Listen! He who is aware of the defects resulting from eating at night, avoids eating during the first and last 48 minutes of the day. That is wholesome intake of food.

¹ See Cort 1989:274-276; Williams 1963:107-110. On the various definition of *nakta* (night) and the Brāhmaṇical *naktavrata* which amounts to eating at night and fasting during the day as a religious vow or penance, see Kane 1930-1962 (V.1):101-103. Cf. MS VI.19: “Having collected food according to his ability, he may either eat at night [only], or in the day-time [only], or at every fourth meal-time, or at every eighth.” (tr. by Bühler 1964:202).

² YŚ III.58-59 differ slightly from *Devīpurāṇa* 78.4-5a. See J:III.1292.

³ On *daitya*, *dānava*, *rākṣasa*, see O’Flaherty 1980 (index).

64. *akṛtvā niyamam doṣābhajanād dinabhojy api |*
phalam bhajen na nirvyājam na vṛddhir bhāṣitam vinā | |

If one has not made a vow not to eat at night, one eating by day will not enjoy the real result [of such abstention]. Without something said, no profit.

65. *ye vāsaram parityajya rajanyām eva bhuñjate |*
te parityajya māṇikyam kācam ādadate jadāḥ | |

Those imbecile persons who only eat at the night, [and] not during the day, [are like those who] reject a ruby (*māṇikyā*) and accept glass (*kāca*).

66. *vāsare sati ye śreyas kāmīyā niśi bhuñjate |*
te vapanty ūsara kṣetre śālīn saty api palvale | |

Those who at their own will would rather eat when it is night are [like those who] sow rice on saline soil even though a [water] tank is available.

67. *ulūkakākamārjāragrdhraśaṃvarasūkarāḥ |*
ahivṛścikagodbhās ca jāyante rātribhojanāt | |

Because of eating at night, one is reborn as an owl, or a crow, or a cat, or a vulture, or a pig, or a serpent, or a scorpion or a lizard.

68. *śrūyate hy anyaśapathān anādyaiḥ lakṣmaṇaḥ |*
niśābhjanaśapatham kārīto vanamālayā | |

It is told [in the *Rāmāyaṇa*] that Lakṣmaṇa, having disregarded other oaths, was forced to swear the oath of not eating at night by [his wife] Vanamālā.¹

69. *karoti viratiṃ dhanyo yaḥ sadā niśi bhojanāt |*
so 'rddham puruṣāyusasya syād avāśyam upoṣitaḥ | |

He who permanently renounces eating at night is blessed [and] will definitely spend half of his life fasting.

70. *rajanībhojanatyāge ye guṇāḥ parito 'pi tāt |*
na sarvajñād ṛte kaścid aparo vaktum īśvaraḥ | |

No one except an omniscient person is able to tell all the advantages for those who abstain from eating during nighttime.

71. *āmagorāśasampṛktadvidalādiṣu jantavaḥ |*
dr̥ṣṭāḥ kevalibhiḥ sūkṣmās tasmāt tāni vivarjayet | |

(13-16) Subtle organisms are observed by the omniscient in pulses with raw milk products, [rice that has fermented, curds kept for more than two days, and tainted food]. Therefore these are to be avoided.

¹ On the story of Vanamālā and the reason why Lakṣmaṇa had to take the oath of not eating at night, see TC IV.227-232.

72. *jantumiśraṃ phalaṃ puṣpaṃ pattraṃ cānyad api tyajet |*
sandhānam api saṃsaktam jīnadharmaparāyaṇaḥ ||

[To sum up:] Those who are devoted to Jainism should renounce fruits, flowers, leaves, and other [things] that are mixed with living beings, as well as [things which are] joined or attached [with sentient beings].¹

iii. Abstaining from the Five Minor Types of Meaningless Violence

73. *ārtaṃ raudram apadhyānaṃ pāpakarmopadeśitā |*
himsopakāridānaṃ ca pramādācaraṇam tathā ||
 74. *śarīrādyarthadaṇḍasya pratipakṣatayā sthitah |*
yo 'narthadaṇḍas tattiyāgas tritīyam tu guṇavratam ||

That which [not only] stands opposed to purposeful violence with respect to the body, etc., but which [also] repudiates meaningless violence, [such as] brooding (*apadhyāna*) or harming oneself or others,² offering harmful advice (*pāpakarmopadeśitā*), facilitating destruction (*himsopakāridāna*), [and] careless conduct (*pramādācaraṇa*), that constitutes the third virtuous vow.³

75. *vairighāto narendratvam puraghātāgnidīpane |*
khacaratvādy apadhyānam muhūrtāt paratas tyajet ||

Brooding over killing an enemy, becoming a king, ruining a town, setting fire, flying, etc., should not exceed 48 minutes.

76. *vṛṣabhān damaya kṣetram kṛṣa śaṇḍaya vājīnaḥ |*
dākṣiṇyāviśaye pāpopadeśo 'yam na kalpate ||

Harmful advice, such as “break in the oxens”, “plough the fields”, “castrate the horse”, is not suitable, unless it is a question of being helpful [to sons, brothers, ploughmen, etc., and should not be given out of mere talkativeness].

77. *yantralāṅgalaśaṣṭraḥnimuśalodūkhalādīkam |*
dākṣiṇyāviśaye himsraṃ nārpayet karuṇāparah ||

[A lay disciple] who is compassionate towards other living beings should not procure harmful [things], such as carts, ploughs, swords, bows, pestles, mortars and bellows, [unless] it is a question of being helpful.

78. *kutūhalād gītanṛtanātakādinirīkṣaṇam |*
kāmaśāstraprasaktiś ca dyūtamadyādisevanam ||

¹ Cf. YŚ/SV III.97.

² Compared to virtuous (*dharma*) and pure (*śukla*) meditation, extensively treated by Hemacandra in YŚ/SV VII-XI, *ārta*- and *raudradhyāna* are discussed only in connection with the layman's conduct. On the latter two forms of meditation, see *Sthānāṅgasūtra* IV.1.247; TAS IX.31-36; Bronkhorst 1993a; Tatia 1951:281 n. 1.

³ See Williams 1963:123-131.

79. *jalakrīdāndolanādivinodo jantuyodhanam |*
ripoḥ sutādinā vairam bhaktastrīdeśarāṭkathā ||
 80. *rogamārgaśramau muktvā svāpaś ca sakalām niśām |*
evamādi pariharet pramādācaraṇam sudhīb ||

A wise man should abandon careless conduct,¹ such as out of curiosity listening to concerts, watching dance [displays] and theatrical representations [without a religious theme], [as well as] being fond of [reading] books on sexual love, being addicted to gambling, liquor [and dicing]. [He should furthermore renounce] entertainment, such as sporting in the water, playing with swings (*andolana*),² [watching] animal fights [between cocks, etc.], [nursing] enmity towards the sons, etc., of [one's] enemy, idle talk about food, women, [one's] country and king. [He should also] not sleep the whole night, except due to illness [and] fatigue from walking.

81. *vilāsahāsaṇiṣṭhyūtanidrākalabaduṣkathāḥ |*
jinendrabbhavanasyāntar āhāraṃ ca caturvidham ||

Inside the temple of the Jinendra [he should avoid] sport, laughing loudly, spitting, sleeping, disputing, gossiping, and [consuming any of] the four kinds of food.³

The Four Educational Vows

i. Equanimity

82. *tyaktārtaraudradhyānasya tyaktasāvadhyakarmaṇaḥ |*
mubhūrtam samatā yā tām viduḥ sāmāyikavratam ||

Sāmāyikavrata is known as that [state of] equanimity (*samatā*) which [a person attains] who has abandoned self-depreciating (*ārta*) and cruel (*raudra*) thoughts⁴ and [all] faulty actions for a period of 48 minutes.⁵

83. *sāmāyikavratasthasya grhiṇo 'pi sthirātmanah |*
candrāvatamsakasyeva kṣīyate karma sañcitam ||

Even for a firm-minded householder who is established in the vow of *sāmāyika*, [accumulated] *karma* is destroyed, as was the case of Candrāvatamsaka.

¹ On the causes of carelessness (*pramāda*), see *Uttarādhyāyanasūtra* XXXII.

² Cf. Williams 1963:124.

³ These are food which is swallowed (*pāna*), drunk (*pāna*), chewed/nibbled (*khādima*) and tasted/served as a relish (*svādima*). See Williams 1963:39.

⁴ See YŚ/SV III.73.

⁵ See Williams 1963:132-135.

ii. Limiting the Area of one's Movement

84. *digvrate parimānam yat tasya saṃkṣepaṇam punaḥ |*
dīne rātrau ca deśāvakāśīkavratam ucyate ||

The limitation [set] in the *digvrata*¹ for a person is furthermore shortened for a day or a night. This is called *deśāvakāśīkavrata*.

iii. Fasting on the Eighth and Fourteenth Day of Each Lunar Fortnight

85. *catuṣparvyāṃ caturthādi kuvyāpāraṇiṣedhanam |*
brahmacaryakriyāsnānādityāgaḥ poṣadhavratam ||

On the four holy days (*catuṣparvya*)² [one should perform asceticism], such as fasting (*caturthā*), suspend blameworthy activities, practice continence [and] abandon [bodily care], such as bathing. [This is called] *poṣadhavrata*.³

86. *grhiṇo 'pi hi dhanyās te puṇyam ye poṣadhavratam |*
duṣpālāṃ pālayanty eva yathā sa culanīpitā ||

Even householders who practice the meritorious, [but] difficult, *poṣadhavrata*, like the father of Culanī, are praiseworthy.⁴

iv. Sharing with Ascetic Guests

87. *dānam caturvidhāhārapātrācchādanasadmanām |*
atithibhyo 'tithisaṃvibhāgavratam udīritam ||

Offerings alms, [such as] the four kinds of food,⁵ bowls, clothing, and a place to stay to a [mendicant] guest, is called *atithisaṃvibhāgavrata*.⁶

88. *paśya saṅgamako nāma sampadam vatsapālakaḥ |*
camatkāraṅkarīm prāpa munidānaprabhāvataḥ ||

Take notice of [the example of] the calf-herd (*vatsapālaka*) by name Saṅgamaka,¹ who acquired an astonishing [amount of] wealth through [presenting] gifts to mendicants.

¹ See YŚ/SV III.1.

² I.e. the eighth (*aṣṭamī*) and the fourteenth (*caturdaśī*) day of the month, and the full moon (*puṇimā*) and new moon day (*amāvāsī*). On these four days, a householder performs this vow, i.e., he stays in the temple and lives almost as a monk. The fast starts the day before at noon and ends the day after at noon (1+2+1=4 meals).

³ On the *poṣadhavratu*, see Williams 1963:142-149. Hemacandra (SV III.85; J:II.485, ll. 8-9) defines this vow as follows: *poṣaṃ puṣṭiṃ prakramād dharmasya dhatte poṣadhaḥ* "poṣadha is that which strengthens or fattens the religious life." (tr. by Williams 1963:143).

⁴ On Culāni, see TC VI.209-211, V.323-325.

⁵ See YŚ III.81.

⁶ See Jaini 1979:217-218.

Infractions related to the Five Minor Vows

89. *vratāni sātīcārāṇi sukṛtāya bhavanti na |*
aticārās tato heyāḥ pañca pañca vrate vrate ||

When the [minor] vows are infringed, they are not for the good [of a lay disciple]. Therefore one should abstain from the infractions – five for each [minor] vow.

90. *krodhād bandhaś chavicchedo 'dhikabhārādhiropaṇam |*
prahāro 'nnādirodhaś cāhimsāyām parikīrtitāḥ ||

(1) [Keeping cattle and children in] captivity out of anger, (2) skinning, (3) overloading [cattle or humans], (4) beating, and (5) depriving [someone] of food [and drink], etc., these are declared [to be the infractions] with respect to [the minor vow of] non-harm.²

91. *mithyopadeśaḥ sahasābhyākhyānam guhyabhāṣanam |*
viśvastamantrabhedas ca kūtalekhaś ca sūnṛte ||

(1) [Spreading of] false information, (2) sudden calumniating, (3) revealing [somebody else's] secret, (4) revealing a trusted secret, and (5) [producing] forged documents, [these are the infractions] with respect to [the minor vow of] truthfulness.

92. *stenānuyñā tadānītādānam dviḍṛāḍyalaṅghanam |*
pratirūpakriyā mānānyatvam cāsteayasamśritāḥ ||

(1) [Giving] a thief [one's] consent, (2) receiving stolen goods from him, (3) transgressing [the limits of] the enemy's kingdom, (4) producing a counterfeit, and (5) [using] false measures, [these are the infractions] pertaining to the minor vow of honesty.³

93. *itvarāttagamo 'nāttāgatir anyavivāhanam |*
madanātyāgraho 'naṅgagrīḍā ca brahmaṇi smṛtāḥ ||

(1) Intercourse with a woman [temporarily] taken [as a wife], (2) intercourse with an unmarried woman, (3) match-making, (4) excessive sex indulgence, and (5) amorous play [with limbs other than the organs of sexual enjoyment], these are considered [the infractions] pertaining to the minor vow of continence.⁴

94. *dhanadhānyasya kupyasya gavādeḥ kṣetravāstunab |*
hiranyahemnaś ca samkhyātīkramo 'trāparigrabe ||

¹ See SV III. 88 (J:II.508, l. 6-II.518, l. 2). Cf. TC X.92-105.

² See Williams 1963:64-71.

³ See Williams 1963:78-84.

⁴ See Williams 1963:84-93.

Exceeding the limits set for (1) grain and other foodstuffs [by packing several individual items together], (2) for household chattels [by counting several individual items as one single unit], (3) [for bipeds and quadrupeds, such as] cows [by disregarding their offspring when counting them], (4) for land and houses [by incorporating several items into one lot], and (5) for gold and silver [by not counting donated goods], [these are the infractions] pertaining to [the minor vow of] non-possession.¹

95. *bandhanād bhāvato garbhād yojanād dānatas tathā |*
pratipannavratasyaiṣa pañcadhāpi na yujyate ||

For one who has taken [the minor] vow [of limiting one's possessions, the following] five kinds [of infractions] are not allowed:² [Exceeding the limits set for grain, etc.,] by (1) packaging together, (2) [postponing one's] interest [to a later date], (3) [not counting] the womb(s) [or the young ones for a certain period], (4) joining [utensils in order to keep the total number of items below the set limit], and (5) [pretending] to give [property away to one's wife, for example].

Infractions related to the Three Virtuous Vows

96. *smṛtyantardhānam ūrdhvādbastiryagbhāgavyatikramah |*
kṣetravṛddhiś ca pañceti smṛtā digvirativrate ||

(1) Forgetfulness, going beyond the limits in an (2) upward, (3) downward, (4) and horizontal direction, and (5) expanding the limits of the area of movement, these are the five infractions with respect to the [minor] vow of restraining [movement in a given] direction (*digvirativrata*).³

97. *sacittastena sambaddhaḥ sammiśro 'bhiṣavas tathā |*
duṣṭakvāhāra ity ete bhogopabhogamānagāḥ ||

These [are the infractions] connected with the vow of restricting the things which may be enjoyed once and those which may be enjoyed frequently (*bhogopabhogamāna[-vrata]*): (1) [Consuming] sentient things, (2) [consuming what is] connected [with sentient things], (3) [consuming food which is] mixed [with sentient things], (4) [consuming what has been conserved by] fermentation, and (5) consuming [food which is] not properly cooked.⁴

98. *amī bhojanatas tyājyāḥ karmataḥ kharakarma tu |*
tasmin pañcadaśa malān karmādānāni samtyajet ||

¹ See TAS VII.17; Jaini 1979:177 with n. 44; Williams 1963:94-99.

² See Williams 1963:98-99; TC V.400 n. 356.

³ See Williams 1963:99-102.

⁴ See Williams 1963:102-107.

These [five infractions described above] are concerned with the renunciation of food, whereas the cruel activities [listed below] are concerned with [one's] occupation. In the following, the 15 impure occupations which one should avoid [are described:]

Prohibited Occupations

99. *aṅgāravanaśakatabhātakasphoṭajīvikāḥ |*
dantalākṣārasakeśaviṣavāṇījyakāni ca ||

100. *yantrapīḍā nirlāñchanam asatīpoṣaṇam tathā |*
davadānaṃ sarabhoṣa iti pañcadaśa tyajet ||

(1) Livelihood from charcoal (*aṅgāra*), (2) forest (*vana*), (3) carts (*śakata*), (4) transport fees (*bhāṭaka*), (5) [hewing and] digging (*sphoṭa*), trade in (6) [animal by-products such as] ivory (*danta*), (7) lac [and similar substances] (*lākṣā*), (8-9) men (*dvīpād*), animals (*catuṣpād*), anything liquid (*rasa*) and forbidden foodstuffs (*keśa*), (10) destructive articles (*viṣa*), work involving (11) milling (*yantrapīḍā*), (12) mutilation (*nirlāñchana*), (13) breeding and rearing (*asatīpoṣaṇa*), (14) the use of fire (*davadāna*), [and] (15) the use of water (*sarabhoṣa*). These are the fifteen [occupations which] one should avoid.¹

101. *aṅgārabhrāṣṭrakaraṇam kumbhāyaḥsvarṇakāritā |*
thathāratveṣṭakāpākāv iti hy aṅgārājīvikā ||

(1) Livelihood by use of charcoal [includes] making coal [out of fire], construction of ovens, being a potter, an ironsmith, and a goldsmith, as well as the burning [performed] by a black-smith and a brick-maker.

102. *chinnāchinnavanapatraprasūnaphalavikrayaḥ |*
kañānām dalanāt peṣād vṛttiś ca vanājīvikā ||

(2) Sale of cut or uncut timber, leaves, shoots and fruits, [making of flour] from pounding [in a mill], and grinding of grains [between two stones], is called livelihood by use of the forest.

103. *śakātānām tadaṅgānām ghaṭaṇam khetanam tathā |*
vikrayaś ceti śakatajīvikā parikīrtitā ||

(3) Construction of carts [or] parts of them, driving them and selling them, is called "livelihood by use of cart".

104. *śakatoḥśalulāyoṣṭrakharāśvataravājinām |*
bhārasya vāhanād vṛttir bhaved bhāṭakajīvikā ||

¹ These 15 forbidden occupations are listed in the *Upāsakadaśā* and form a purely Śvetāmbara category. They are markedly similar to those not permitted for a brahmin who maintains himself as a *śūdra*. See Williams 1963:117-123.

(4) [To earn one's livelihood] by transporting goods in a cart, [or on the back of] oxen, buffaloes, camels, donkeys, mules [and] horses, [such a] profession is called livelihood by carts.

105. *sarāṅkūpādikhananaśilākuṭṭanakarmabhiḥ |*
prthivyārambhasambhūtairjīvanam sphoṭajīvikā ||

(5) Excavating [artificial] pools and wells, etc., quarrying of rocks, [or] making a living by any other work pertaining to the earth, [such as the ploughing of fields], is called livelihood from [hewing and] digging.

106. *dantakeśanakhāsthitvāgromṇo grabhaṇam ākare |*
trasāṅgasya vaṇijyārthaṁ dantavāṇijyam ucyate ||

(6) [Obtaining] ivory, [tail-]hairs [of yaks, etc.], claws [of owls, etc.], bones (i.e. shells) [of conches, etc.], pelts [of antelopes, etc.], [and] feeders [of geese] in abundance (*ākare*), from mobile beings for the sake of [earning one's] living is called livelihood in [animal by-products such as] ivory.

107. *lākṣāmanahśilānīlīdhātakīṭaṅkaṇādinah |*
vikrayaḥ pāpasadanam lākṣāvāṇijyam ucyate ||

(7) Sale of destructive [things such as] lac, red arsenic, indigo, *dhātakī*,¹ borax (*taṅkaṇa*), etc., is called trade in lac – an abode of evil.

108. *navanītavasākṣaudramadyaprabhṛtīvikrayaḥ |*
dvipāccatuspādīvikrayo vāṇijyam rasakeśayoh ||

(8-9) Sale of butter, fat, honey, liquor, etc., [is called] trade in alcohol (*rasa*), [etc., whereas] sale of men and animals [is called] trade in [creatures that have] hair (*keśa*).²

109. *viśāstrahālayantrāyoharītālādivastunah |*
vikrayo jīvitaḥkṛtasya viśavāṇijyam ucyate ||

(10) Trade in life-destructive articles, such as the poison [aconite], weapons, [such as swords], iron [implements, such as spades and] ploughs, mechanical devices, [such as water-wheels], and yellow orpiment of arsenic, etc., is called trade in toxic substances.

110. *tilakṣusarṣapairāṇḍajalayantrādīpīdanam |*
dalatāilasya ca kṛtīr yantrapīḍā prakīrtitā ||

(11) [Livelihood by mechanically] crushing sesamum seed, sugar-cane, mustard seed, castor-oil beans in a watermill (*jālayantra*), etc., and working with oil from leaves, is called [work involving] milling.

¹ *Woodfordia fruticosa* (L.) Kurz.

² See Williams 1963:119.

111. *nāsāvedho 'nikanam muṣkacchedanam prṣṭhagālanam |*
karnakambalavicchedo nirlāñchanam udiritam ||

(12) Nose-piercing, branding, castration, docking, cutting off the ear and dew-laps, is called [work involving] mutilation.

112. *sārikāśukamārjāraśvakukkuṭakalāpinām |*
poṣo dāsyās ca vittārtham asatīpoṣanam viduḥ ||

(13) [The breeding and keeping of destructive animals and birds, such as] nightingales, parrots, cats, dogs, cocks, peacocks, and the rearing of a female slave for profit, is known as work involving breeding and rearing.

113. *vyasanāt punyabuddhyā vā davadānam bhaved dvidhā |*
sarabhoṣaḥ sarabhsindhuhṛdāder ambusamplavaḥ ||

(14-15) The work involving the use of fire is twofold, either out of habit, or out of considering it to be a meritorious act. Draining the water from a lake, a river, a pond, etc., [is called] work involving the use of water. [All are bad occupations].

114. *saṃyuktādbikaraṇatvam upabhogātirikatā |*
maukharyyam atha kautkucyam kandarpo 'narthadaṇḍagāḥ ||

[The infractions] related to [the third virtuous vow called], *anarthadaṇḍa*,¹ include (1) the bringing together of harmful implements, [such as a plough, a pounder and a cart], (2) superfluity of luxuries, (3) talkativeness, (4) buffoonery, [and] (5) libidinous speech.

Infractions related to the Four Educational Vows

115. *kāyavāñmanasām duṣṭapranidhānam anādarāḥ |*
smṛtyanupasthāpanam ca smṛtāḥ sāmāyakaṃ vrate ||

(1-3) Misdirection of body, speech and mind [during meditation], (4) instability [with respect to the practice of equanimity], and (5) forgetfulness [of it], are defined as [the infractions] related to the vow of *sāmāyika*.²

116. *preṣyaprayogānayane pudgalakṣepanam tathā |*
śabdārūpānupātau ca vrate deśāvakaśīke ||

(1) Sending a servant for something from outside [of the set area], (2) having something brought from outside, (3) communicating by throwing objects [and thereby attracting the attention of someone outside of the prescribed area], (4) communicating by making sounds, and (5) communicating by making signs [to someone outside the area, constitute the infractions] pertaining to the vow of limiting the area of one's movement.

¹ See YŚ III.75-82.

² See YŚ III.82-88.

117. *utsargādānaśaṁstārā anavekṣyāpamṛjya ca |*
anādarāḥ smṛtyanupasthāpanaṁ ceti poṣadhe ||

(1-3) Excreting or making one's bed without examining and sweeping the spot, (4) disrespect [towards the *poṣadhavrata*], and (5) forgetfulness [of having undertaken it], are [the infractions] related to [the vow of] *poṣadha*.¹

118. *sacitte kṣepaṇaṁ tena pidhānaṁ kālalaṅghanaṁ |*
matsaro 'nyāpadeśaś ca turyaśikṣāvrate smṛtāḥ ||

(1) Throwing [alms] on sentient beings, (2) covering [alms with sentient beings], (3) transgressing the appointed time, (4) jealousy in almsgiving, (5) pretending that the alms belong to others, these are defined [as the transgressions] pertaining to the fourth educational vow.

An Exceptional Layman and his Daily Routine

119. *evaṁ vratasthito bhaktyā saptakṣetryāṁ dhanam vāpan |*
dayayā cātidiṇeṣu mahāśrāvaka ucyate ||

Thus, one who is firm in [the twelve] vows and with devotion strews his wealth in the seven "fields",² including [images, temples, scriptures, male mendicants, female mendicants, laymen [and] laywomen], and one who out of compassion [strews his wealth on] the oppressed, [such a person] is said to be an exceptional layman.³

120. *yaḥ sad bāhyam anityam ca kṣetreṣu na dhanam vapet |*
kathaṁ varākaś cāritraṁ duścaraṁ sa samācāret ||

He who does not strew existing wealth, which is external and impermanent, into [these seven] fields, how can such a wretch [ever hope to be able to] practice the conduct [of a mendicant], which is difficult to realize.

121. *brāhmye muhūrta uttiṣṭhet parameṣṭhīstutim paṭhan |*
kiṁdharma kiṁkulaś cāsmi kiṁvrato 'smṛti ca smaran ||

[The exceptional layman] should get up [before dawn] at the [auspicious] moment [called] Brāhma, reciting the praises to the [five] highest venerables: [the arhats or the Jinas, the perfected beings (*siddha*) who have attained liberation (*mokṣa*), the mendicant leaders of the Jaina order (*ācārya*), the mendicant preceptors (*upādhyāya*) and all the Jaina mendicants (*sādhv*)],⁴ and he should

¹ See YŚ/SV III.85-86.

² See Cort 1989:314-340.

³ For Jaina objections to image worship, see SV III.119; J:III.566.

⁴ See Jaini 1979:162-165.

ponder over [the questions]: What is my *dharma*? What is my family [duty]? What are my vows?¹

122. *śuciḥ puṣpāmiṣastotrair devam abhyarcya veśmani |*
pratyākhyānam yathāśakti kṛtvā devagrhaṃ vrajet ||

[Having made himself] pure [through mouth-rinsing (*mukhaprakṣāṇa*), tooth-cleaning (*gaṇḍūṣakarāṇa*), tongue-scraping (*jihvalekhaṇa*), bathing (*snāna*), [and] having [externally and internally] worshipped the deity (i.e. the Jina) with flowers, oblations and hymns of praise, [on the shrine] in [his] house, and having renounced [certain food-stuffs] (*pratyākhyāna*), according to his ability, he should go to the temple.²

123. *praviśya vidhinā tatra triḥ pradakṣiṇayej jinaṃ |*
puṣpādibhis tam abhyarcya stavanair uttamaiḥ stuyāt ||

Having entered there, he should, according to the rite, circumambulate the Jina three times, clockwise, [then], having worshipped him with flowers, etc., he should eulogize [him] with excellent hymns of praise.³

124. *tato gurūṇāṃ abhyarṇe pratipattipuraḥsaram |*
vidadbhīta viśuddhātmā pratyākhyānaprakāśanam ||

Then, in the presence of a teacher, the purified [layman] discloses, with great devotion, [what temporary rules he has taken in the early morning concerning] the renunciation of certain foods.

125. *abhyutthānam tadāloke 'bhiyānam ca tadāgame |*
śīrasy añjalisaṃśleṣaḥ svayam āsanadhaukanam ||

126. *āsanābhigraho bhaktyā vandanā paryupāsanam |*
tadyāne 'nugamaś ceti pratipattir iyaṃ guroḥ ||

When he sees the [teacher], he should immediately rise from his seat to receive [him], [and] when he comes near, he should with folded hands in front of the forehead offer his seat [to him]. [Then he himself] receives a seat [and] with great devotion, he performs the ritual salutation (*vandana*)⁴ [of the monk]. When [the

¹ YŚ/SV III.121-132 draws largely on *Dharmabindu* III.46ff. See Cort 1991a; Handiqui 1949:269-282; Williams 1963:182-184.

² In SV III.122 Hemacandra prescribes the daily practice of a king, here Kumārapāla, which includes visiting the temple three times a day without wearing any external accessories, etc. On this and the Jaina notion of an ideal king, see Cort 1998. For Hemacandra's description of Kumārapāla's daily routine found in the *Dvyāśrayakāvyā*, see Majumdar 1956: 123.

³ YŚ/SV III.122-123 (J:II.580-584) describes the eightfold worship (*aṣṭaprakārīpūjā*). For a summary, see Cort 1989:504-507, 1991b; Babb 1988; Humphrey 1985.

⁴ On the *cāityavandana* rite, see SV III.123 (J:II.588-650); Cort 1989:349-357, 504; Williams 1963:187-198.

monk] leaves [the temple], [then he may also] follow. This is considered “honouring of the teacher”.

127. *tataḥ pratiniṣṛtaḥ saṁ sthānaṁ gatvā yathocitaṁ |*
sudhīr dharmāvirodhena vidadhīrthacintanaṁ ||

Then, having returned [from the temple and] gone to his own place, a wise [layman] should, in a manner which does not conflict with his religious duties, take care of his business.¹

128. *tato madhyāhnikīm pūjāṁ kuryāt kṛtvā ca bhojanaṁ |*
tadvidbhīḥ saha śāstrārtharahasyāni vicārayet ||

After [work] he should perform the noon worship (*pūjā*), and having had his lunch, he should study the “mysteries” of the texts together with those who know them.

129. *tataś ca sandhyāsamaye kṛtvā devārcanaṁ punaḥ |*
kṛtvāśyakakarmā ca kuryāt svādhyāyam uttamam ||

Then, having once more worshipped the divine [Jina] at the time of sunset, and having performed the [six] mandatory duties (*āśyaka*), [such as confession (*pratīkramaṇa*)],² he should study the scriptures.

130. *nyāyī kāle tato devagurusmṛtipavitritaḥ |*
nīdrām alpāṁ upāsīta prāyeṇābrahmavarjakaḥ ||

Then, at the proper time, the lay devotee, who is purified by remembering the deity and the teacher, should take a light sleep generally avoiding sex.

131. *nīdrācchede yośidaṅgasatattvaṁ paricintayet |*
sthūlabhadraḥ disādhūnām tannivṛttiṁ parāmrśaṁ ||

After having slept, he should contemplate the real nature of a young woman's limbs, reflecting upon [the manner in which] Sthūlabhadra³ and other saints abstained from such an attachment [to the female body].

¹ See YŚ/SV III.99-113.

² The six mandatory duties or *āśyakas* include (1) practice of equanimity (*sāmāyika*), which is also one of the *śikṣāvratas*, as well as the third of eleven spiritual stages (*pratimā*) prescribed for the layman, (2) praise of the twenty-four Tīrthaṅkaras (*caturviṃśatistava*), (3) worship of the mendicant teachers (*vandanaka*), (4) expiation for transgressions (*pratīkramaṇa*), (5) abandonment of the body (*kāyotsarga*), and (6) renunciation of certain foods, activities, etc. for a certain period of time (*pratyākhyāna*). See Jaini 1979:189-191; Williams 1963:184-185. SV III.122-130 (J:II.580-585) contain a detailed treatment of the *āśyakas* and the *pūjā*. On the *āśyakas*, see Leumann 1934; Balbir 1990a, b, 1993; Bruhn 1981; on the *pūjā*, see YŚ III.123 n.

³ On the story of Sthūlabhadra and how he abstained from sexual activity in the presence of the courtesan, Kośā, see TC II.349. Alsdorf followed up the development of the

132. *yakṛcchakṛnmalaśleṣmamajjāsthīparipūrītāḥ |*
snāyusyūtā bahī ramyāḥ striyaś carmaprasevikāḥ ||

[He should think of] women as bags of leather made up of sinews which are pleasant to look at from outside, but [inside] filled with faeces, impurities, marrow, phlegm, nerves and bones.

133. *bahirantarviparyāsaḥ strīśarīrasya ced bhavet |*
tasyaiva kāmukāḥ kuryād grdhragomāyugopanam ||

If one incorrectly mistakes the inner for the outer of the woman's body, then one should save this [body as food] for vultures and jackals.

134. *strīśastrenāpi cet kāmo jagad etaj jīgīṣati |*
tucchapicchamayam śāstram kiṃ nādatte sa mūḍhadhīḥ ||

[One should think that], if the god of love desires to gain victory over the entire world, why does this dull-witted [god use a woman as his weapon] and not a weapon made of a peacock's feather [which is not that full of excrement, etc., and not that difficult to obtain].¹

135. *saṅkalpayoninānena hāhā viśvaṃ vidāmbitam |*
tad utkhanāmi saṅkalpam mūlam asyeti cintayet ||

Alas! The whole world is harassed by this god of love (*saṅkalpayoni*), [resulting in wretched lamentation of gods, such as Brahmā, Viṣṇu and Śiva]. One should, therefore, think [after waking up]: "I shall uproot this thought which is the source of all this [embracement and adoration of women]".

136. *yo yaḥ syād bādhako doṣas tasya tasya pratikriyām |*
cintayed doṣamukteṣu pramodaṃ yaṭiṣu vrajan ||

Whatever obstructing fault that may exist, [such as attachment, anger and pride], he should think of [its] remedy, [such as detachment, friendliness and humility]. He does so by delighting in teachers who are free from [such] defects.

137. *duḥsthām bhavasthitim sthemnā sarvajīveṣu cintayan |*
nisargasukhasargam teṣu apavargam vimārgayet ||

Sthūlabhadra legend in his thesis from 1928. Bühler (1936:93 n. 80) remarks that the legend of Sthūlabhadra in SV III.131 is given by Hemacandra almost verbatim after his *Parīṣiṣṭaparvan* (VIII.2-193, IX.55-111) without, however, referring to the latter, which is customary. The entire *Parīṣiṣṭaparvan* has recently been translated by Fynes (1998) thereby completing Hertel's and Lefebvre's works from 1909 and 1990, respectively. On Jaina localized histories to which the *Parīṣiṣṭaparvan* or the *Sthavīrāvalī* belongs, see Cort 1995:480-490.

¹ Cf. Ingalls 1965:149-152, esp. v. 331: "Whose bow is a garland, whose string are buzzing bees, whose mark is women, and who shoots the hearts with arrows five, the qualities of sense; may he, who bodiless has yet the strength to conquer all the world, may Love, who lives in women's glances, lead you to your loves."

[The layman] who is firmly convinced that worldly existence is miserable for all living beings, should, for the sake of [all] these [people], seek liberation, which has the nature of happiness.

138. *samsarge 'py upasargāṇām dr̥ḍhavrataparāyaṇāḥ |*
dhanyās te kāmadevādyāḥ ślāghyās tīrthakṛtām api ||

[After relinquishing sleep, he should also think of] those blessed [lay-followers], like Kāmadeva,¹ who were praised even by the Tīrthaṅkaras, and who kept to their vows even when they were subject to attacks.

139. *jīno devaḥ kṛpā dharmo guravo yatra sādhaḥ |*
śrāvakatvāya kaś tasmai na ślāghetāvimūḍhadhīb ||

[In Jainism] where the Jina is the deity, compassion the teaching, and the teachers those who lead you to the goal, who of unbewildered intelligence would not praise having this as the true religion?

140. *jīnadharmavinirmukto mā bhūvaṃ cakravarty api |*
syāṃ ceṭo 'pi daridro 'pi jīnadharmādhivāsitaḥ ||

[One should cultivate desires such as:] I do not want to be a Universal Monarch (*cakravartin*) if I cannot have the Jina and his *dharma*. I do not mind even if I become a slave or a poor man, [as long as I may] be consecrated in the teaching of the Jina.

141. *tyaktasaṅgo jīrṇavāsā malaklinnakalevaraḥ |*
bhajan mādhuḥkarīm vṛttim municaryām kadā śraye ||

When shall I resort to the conduct of a mendicant, who is free from attachment, whose clothes are [all] old, whose body is smeared with dust, and whose mode of livelihood is like that of a bee?

142. *tyajan duḥśīlasamsargaṃ guruṇādarajāḥ spṛśan |*
kadāhaṃ yogam abhyāsan prabhavyaṃ bhavacchide ||

When shall I be able to put an end to existence, abandoning the company of people of evil conduct, touching the dust of the feet of the teacher (i.e. being in his company) and practising *yoga*?

143. *mahāniśāyām prakṛte kāyotsarge purād bahiḥ |*
stambhavat skandhakaṣaṇam vṛṣāḥ kuryuḥ kadā mayi ||

When shall I be able to stand in meditation at midnight outside of the city, like a pillar, with the bulls brushing their shoulders against me, [thinking I am just a pillar]?

¹ Kāmadeva is the name of a Jaina householder who conquered the assaults of women. See TC VI.208-209.

144. *vane padmāsanāsīnam krodasthitamrgārbhakam |*
kadā ghrāsyanti vaktre mām jaranto mrgayūthapāḥ ||

When will the leaders of the herd smell my mouth, [taking me to be a lifeless thing, when I am] seated in the woods, in the lotus posture, with the young of deer resting in my lap.

145. *śatrau mitre tṛṇe straiṇe svarṇe śmani maṇau mṛdi |*
mokṣe bhavē bhaviṣyāmi nirviśeṣamatih kadā ||

When shall I become someone who do not distinguish between an enemy and a friend, grass and a woman, gold and a stone, jewel and clay, liberation and worldly existence?

146. *adhiroḍhum guṇasreṇīm niḥsreṇīm muktiśeṣmanah |*
parānandalatākandān kuryād iti manorathān ||

Thus one should [cultivate] desires which are the root of the creeper of supreme bliss in order to climb the ladder of the fourteen stages (*śreṇī*) of purification (*guṇa[-sthāna]*) to the abode of liberation.¹

147. *ity āhorātrikīm caryām apramattaḥ samācāran |*
yathāvaduktavṛttastho grhastho 'pi viśudhyati ||

Even a householder who carefully observes the [prescribed] conduct regarding day and night, and who adheres to proper conduct, according to what has been said [above], will be purified.²

Ritual Death by Fasting

148. *so 'thāvaśyakayogānām bhaṇge mṛtyor athāgame |*
kṛtvā saṃlekhanām ādau pratipadya ca saṃyamam ||
 149. *janmadikṣājñānamokṣasthāneṣu śrīmadarhatām |*
tadabhāve grhe 'raṇye sthaṇḍile jantuvarjite ||
 150. *tyaktvā caturvidhābhāram namaskāraṇāparāyaṇaḥ |*
ārādhanaṃ vidhāyoccaiś catuḥśaranam āśritaḥ ||
 151. *ihaloke paraloke jīvite maraṇe tathā |*
tyaktvāśamsām nidānam ca samādbhisudhayokṣitaḥ ||
 152. *parīṣahopasargebhyo nirbhīko jinabhaktibhāk |*
pratipadyeta maraṇam ānandaḥ śrāvako yathā ||

¹ On the 14 *guṇasthānas* constituting the mendicant's path to liberation, see Jaini 1979: 272-273; Schubring 1962:320-322; Cort 1991a:411-412.

² In SV III.148 (J:II.761-762), Hemacandra presents the model of the eleven stages (*pratimā*) of the layman's path, as originally described in the canonical *Upāsakadaśāḥ*. These eleven stages represent a path parallel to that of the mendicant. See Cort 1989: 257; Williams 1963:172-181; Jaini 1979:186.

If one is unable to perform the [six] mandatory duties,¹ [and] if death is imminent, having undertaken [the vow of] ritual death by fasting (*saṃlekhanā*),² he [then] takes new restraints. [For the implementation of ritual death], he should go where the Tīrthaṅkaras were born, renounced the world, [reached] enlightenment and died. If he cannot go there, [he may carry out the ritual], either in his own house, in the forest, or in a level place (*sthāṇḍila*) free from insects.³ Having renounced the four kinds of food,⁴ and concentrating on the holy litany ([*pañca*-]*namaskāra*),⁵ he should worship [the Jina, etc.] [and] take refuge in the four refuges (*catuḥśarana*). He who is besprinkled with the ambrosia of liberation (*samādhi*) has no anticipation left, either in this world or in the next, either in life or in death. Fearless of any calamities or afflictions (*parīṣaha*),⁶ devoting himself to the worship of the Jina, he should attain death [while in meditation ([*samādhi*]-]*maraṇa*), like the lay-follower Ānanda.

153. *prāptaḥ sa kalpeṣv indratvam anyad vā sthānam uttamam |*

modate 'nuttaraṇāpūjyaṇyaṣaṃbhārabhāḥ tataḥ ||

154. *cyutvotpadya manusyeṣu bhuktvā bhogān sudurlabhān |*

virakto muktim āpnoti śuddhātmāntarbhavāṣṭakam ||

Having reached [heaven], he rejoices for eons as the king of the gods, or in any other superior position, as a result of the excellent rewards of [his] accumulated merits. Then, coming out of heaven, he will be reborn as a human, and having experienced [a kind of] enjoyment which is very hard to obtain, being detached [from the world, like Bharata],⁷ [and] being pure-hearted, he attains liberation within eight lifetimes.

155. *iti saṃkṣepataḥ samyag ratnatrayam udīritam |*

sarvo 'pi yad anāsādyā nāsādayati nirvṛtim ||

Thus in brief I have explained the three proper jewels without which nobody can attain liberation.

¹ See YŚ III.129 n.

² On *saṃlekhanā*, see TC I.357; *Ācārāṅgasūtra* I.7.8; Jaini 1979:227-239; Wiley 2000a:ch. 6.

³ On Jaina places of pilgrimage, see Jaini 1979:205-207.

⁴ See YŚ/SV III.81.

⁵ The holy litany of the Jainas is directed towards the *arhats*, i.e. the Jinas, the *siddhas* or perfected beings who have attained liberation, the mendicant leaders or *ācāryas*, the mendicant preceptors (*upādhyāya*), and the mendicants (*sādhu*). See Jaini 1979:162 with n. 1, 296-297, 300. In YŚ/SV the *pañcanamaskāra* mantra is also part of Tantric virtuous meditation (*dharmadhyāna*), called *padasthadhyāna*. See YŚ VIII.1-80.

⁶ See TAS IX.9-12.

⁷ See YŚ/SV I.10.

The Self as the Identity of the Three Jewels

1. *ātmaiva darśanajñānacāritrāṇy athavā yateḥ |*
yat tadātmaka evaiṣa śarīram adhiṣṭhāti ||

[From a different perspective (*naya*)], the faith, knowledge and conduct of a mendicant (*yati*)¹ are identical with his Self, [and] since this [Self] constitutes their nature, it rules over the body.²

2. *ātmānam ātmanā vetti mohatyāgād ya ātmani |*
tad eva tasya cāritram taj jñānam tac ca darśanam ||

¹ Hemacandra uses different terms to designate a Jain mendicant. From a historical point of view, the most important are *muni* (YŚ I.34, 38, 43, III.88, 141, VIII.28, 35, X.6) and *yati* (YŚ I.46, II.109, IV.1, 8, XI.21), which we find in compounds such as *municaryā* (YŚ III.141) and *yatyācāra* (SV I.18) designating “the conduct of a mendicant”. Both terms are found in the Vedas where they refer to ascetics. The tradition of the *yatis* were later carried on by the *śramaṇas*, including Jain and Buddhist monks, who were opposed to Brāhmaṇical society. See Jaini 1970:45-46. The terms *muni* and *yati* are also found in the Pāli canon (e.g. *Dhammapada* 47). The former as an epithet of the Buddha (*muniṛāja*) and his teaching (*muniḍhammo/munivacana*), the latter designating a pious ascetic or a Buddhist monk. In Śvetāmbara Jainism the term *yati* normally refers to an advanced layman, i.e. a non-initiated ascetic who e.g. supervised rituals which were prohibited for mendicants (Jaini 1979:3, 22, 254 with n. 307, 261). According to Dundas (1992:130-131, 117), the term *muni* designates today a male ascetic whereas *yati* are ascetics, descended from the medieval temple-dwelling monk who appeared around the 4th cent. A.D., who live in one place and who are not initiated. Other terms used by Hemacandra for a mendicant are *vācamyama* (YŚ I.37), *yogin* (YŚ I.1, II.113, V.39, 266, VII.25-26, VIII.23, 32, 36, 37, 39, 68, IX.11, X.2, 18, XI.13, 17, 23, 49, 50, 51, XII.6, 9, 17, 25, 29, 42, 43, 46), *sādbu* (YŚ I.40), *sudbī* (YŚ XI.15). On the term *yati* and its various connotations over time, see Jaini 1970:45, 56-57; Cort 1989:97-102; Schubring 1978:71-72; Glasenapp 1984:72, 341, 352ff.

² According to SV IV.1 (J:II.781, l. 8), the doctrine of the three jewels (*ratnatraya*), described in chapters I-III, is based on the difference between *dharma* and *dharmin*, the [Jaina] teaching and the one who upholds that teaching. In YŚ/SV IV.1-3 it is stated that one who experiences the Self also realizes that this Self is identical with the three jewels – correct faith, knowledge and conduct – i.e. the Self being a substance (*dravya*) does not *possess* a certain quality (*guṇa*) and mode (*paryāya*), but *is* a certain quality and mode. It is therefore not possible to distinguish between the Self as a substance and its various qualities and modes. The first author to introduce such epistemology in a systematic way was Nāgārjuna. This Mādhyamika philosopher probably inspired the Digambara author, Kundakunda, who in his *Samayasāra* (1-2) views the Self from two different perspectives. Cf. Merutuṅga’s *Ṣaḍdarśana-nirṇaya*: “The self consists only of faith, knowledge, conduct – indeed, that which in a *yati* is made up of these is the controller of the body. This self alone is there, free of the senses, when *samsāra* is destroyed; It alone, the conquerer of the senses, do the wise call release.” (tr. by Folkert 1993:392-393).

[The mendicant] who experiences the Self by means of the Self, as a result of overcoming the bewilderment (*moha*)¹ within himself, for him, the [Self] is [correct] faith, knowledge and conduct.

3. *ātmajñānabhavaṃ duḥkhaṃ ātmajñānena hanyate |*
tapasāpy ātmavijñānahīnaiś chettuṃ na śakyaṃ ||

Suffering, which exists due to the ignorance of the Self, is removed through knowledge of the Self. Without [this] knowledge of the Self, it is not possible to eliminate [suffering], even through severe austerity.

4. *ayam ātmaiva cidrūpaḥ śarīrī karmayogataḥ |*
dhyānāgnidagdhakarmā tu siddhātmā syān nirañjanaḥ ||

This Self has the nature of consciousness, but due to the impact of *karma* it is embodied. The emancipated Self, however, is spotless, [its] *karma* being burned in the fire of [pure] meditation ([śukla-]dhyāna).²

5. *ayam ātmaiva saṃsāraḥ kaṣāyendriyanirjitaḥ |*
taṃ eva tadvijetāraṃ mokṣaṃ āhur manīṣiṇaḥ ||

This very Self is identical with the cycle of transmigration as long as it is controlled by [the four] passions and [the five] senses. But the wise declare it to be identical with liberation when *it* controls *them*!

The Four Passions

6. *syuḥ kaṣāyāḥ krodhamānamāyālobhāḥ śarīriṇām |*
caturvidhās te pratyekaṃ bhedaḥ saṃjvalanādibhiḥ ||

The passions of embodied beings are anger (*krodha*), pride (*māna*), deceitfulness (*māyā*), and greed (*lobha*). Each one of these is fourfold because of [its] different [degrees of intensity], such as *saṃjvalana*.³

7. *pakṣaṃ saṃjvalanaḥ pratyākhyāno māsacatuṣṭayam |*
apratyākhyānako varṣaṃ janmānantānubandhakaḥ ||

[The four degrees of intensity are termed] *saṃjvalana*, *pratyākhyāna*[-*āvaraṇa*], *apratyākhyāna*[-*āvaraṇa*] and *anantānubandha*. [They last] one fortnight, four months, a year [and] a whole life, [respectively].

¹ In SV IV.2 (J:II.782, l. 6), *moha* is glossed by *mūḍha*, which is a technical term occurring in YSūbh I.1 for one of four different states of mind. Cf. YŚ/SV XII.2.

² See YŚ XI.1-21.

³ On the *kaṣāya* doctrine and its origin, see Johnson 1995:31-38; Wiley 2000b; Jaini 1979: 118-121.

8. *ṡ vītarāgayatiśrāddhasamyagdr̥ṣṭitvagbhātakāḥ |*
te devatvamanuṣyatvatiryaktvanarakapradāḥ ||

[*Samjvalana*] obstructs [arhatship (*vītarāgatva*), [*pratyākhyāna*] mendicanthood (*yatitva*), [*apratyākhyāna*] laymanship (*śrāddhatva*), and [*anantānubandha*] correct faith (*samyagdr̥ṣṭitva*). [To those who possess the *samjvalana* degree of the four passions] heavenly existence (*devatva*) is granted, [whereas those who possess *pratyākhyāna*, *apratyākhyāna* and *anantānubandha*], are assigned to human, animal, and infernal existence, [respectively].¹

9. *tatropatāpakāḥ krodhaḥ krodho vairsya kāraṇam |*
durgater vartanī krodhaḥ krodhaḥ śamasukhārgalā ||

Among [the four passions], anger is that which torments [the mind and the body]. Anger is [also] the cause of enmity, [as in the case of Subhūma and Paraśurāma],² the path which leads to evil birth, [and] an impediment to tranquillity and happiness.

10. *utpadyamānaḥ prathamam dahaty eva svam āśrayam |*
krodhaḥ kṛṣānuvat paścād anyam dahati vā na vā ||

When anger comes into existence, whether it burns others or not, it certainly burns its own foundation first, just like a flame.

11. *krodhavahnes tadahnāya śamanāya śubhātmabhiḥ |*
śrayaṇīyā kṣamaikaiva saṃyamārāmasāraṇiḥ ||

In order to instantly extinguish the fire of anger, the pure-hearted should take recourse to forbearance alone, which is [like] a canal [watering] the garden of restraint.

12. *vinayaśrutaśīlānām trivargasya ca ghātakāḥ |*
vivekalocanam lumpaṇ māno 'ndhakarāṇo³ nṛṇām ||

¹ In SV. IV.8, the *samjvalana* ("smoldering") degree of intensity in relation to the four passions is likened to a water-split (*jalarāḥ*), a straw-column (*linīśalatā*), a carpenter's scratch (*abalekhana*), and a turmeric stain (*haridrārāga*), respectively; *pratyākhyānāvaraṇa* (obstructor of complete renunciation) to a sand-split (*reṇurāḥ*), a wood-column (*kāṣṭhā*), cow's urine (*gomūtrikā*), and a safflower-stain (*khajjanārāga*); *apratyākhyānāvaraṇa* (obstructor of partial renunciation) to a soil-split (*pṛthivirāḥ*), a bone-column (*asthistambha*), a ram-horn (*meṣaśṛṅga*), and a mud-stain (*kardamarāga*); and *anantānubandha* (pursuer from the limitless past) to a mountain rock (*parvatarāḥ*), a mountain-column (*śailastambha*), a bamboo-knot (*vaṃśamūla*), and a lac-stain (*kṛmirāga*), respectively. Cf. TAS VIII.10; Jaini 1979:119-120, 131, 157-158, 257, 272-273.

² Subhūma or Kārtavīrya was the 8th Jaina Cakravartin, Paraśurāma the 6th incarnation of Viṣṇu. Thus they embody a typical [Jaina] *kṣatriya* and a [Hindu] *brāhmaṇa*.

³ *andhakarāṇo*?, see J:II.792 n. 1.

Pride is that which makes men blind, because it robs the eye of discrimination. It is also the destroyer of the three goals [of human pursuits, viz. discharge of duty (*dharma*), acquirement of wealth (*artha*), gratification of desire (*kāma*)], as well as of decent behaviour, learning, and a good character.

13. *jātilābhakulaiśvaryabalarūpatapaśrutaiḥ |*
kurvan madaṃ punas tāni hīnāni labhate janah ||

A person who is vainglorious of his caste, riches, family, power, strength, beauty, [capacity for] penance, and knowledge, receives these back in a lesser form [in another life].¹

14. *utsarpayan doṣaśākhā guṇamūlāny adho nayan |*
unmūlanīyo mānadrus tan mārdaśaritplavaiḥ ||

Pride is a tree which spreads its branches of blemishes and takes the roots of virtues down below the ground. So – the tree of pride is to be uprooted by the flood of water of modesty.

15. *asūnṛtasya janani paraśuḥ śīlaśākhinah |*
janmabbhūmir avidyānām māyā durgatikāraṇam ||

Deceitfulness is the mother of non-truth, the [destroying] axe of the tree of good conduct, the birthplace of ignorance, [and] the cause of evil birth.

16. *kaūṭilyapaṭavaḥ pāpā māyayā bakavṛttayaḥ |*
bhuvanaṃ vañcayamānā vañcayante svam eva hi ||

When evil people who behave like herons (*baka*)² [and] who are experts in deceitfulness (*kaūṭilya*) deceive mankind through their deception, [in reality] they of course only deceive themselves.

17. *tad ārjavamahauṣadhyā jagadānandahetunā |*
jayej jagaddrohaakarīm māyām viṣadharīm iva ||

Therefore, with the great medicine of straightforwardness (*ārjava*), which is the cause of the happiness of mankind, one should conquer deceitfulness which betrays the whole world like a poisonous snake.

18. *ākarah sarvadoṣāṇām guṇagrāsanarākṣasaḥ |*
kando vyasanavallīnām lobhaḥ sarvārthabādhakaḥ ||

Greed is the store-house of all defects, [such as killing a living being], [and] the demon seizing [all] good virtues, [such as learning]. It is the bulbous root of the

¹ Cf. the various kinds of *mada* or pride listed in *Sūtrakṛtāṅgasūtra* II.2.17. See also Bruhn 1993.

² See Ingalls 1965:136; Thieme 1975. Cf. Hemacandra's *Parīśiṣṭaparvan* II.355-378 (Fynes 1998:63-65) on the foolish farmer by name Bakra.

creepers of [all] calamities and it offers resistance to all endeavours [pertaining to religion, work, emotions and spiritual liberation].

19. *dhanahīnaḥ śatam ekam sahasraṁ śatavān api |*
sahasrādhīpatir lakṣaṁ koṭiṁ lakṣeśvaro 'pi ca | |
 20. *koṭīśvaro narendratvaṁ nendraś cakravartitām |*
cakravartī ca devatvaṁ devo 'pīndratvaṁ icchati | |
 21. *indratve 'pi hi samprāpte yadīcchā na nivartate |*
mūle laghīyāṁs tallobhaḥ śarāvaiva vardhate | |

One who is poor [wants] a hundred [rupees]; one who has a hundred [wants] a thousand; one who has a thousand [wants] one hundred thousand, and one who has one hundred thousand [wants] ten million [rupees]. One who rules ten million [people] wishes to be the king of men, a king of men [wants to be a] world-emperor, a world-emperor a god, [and] a god wishes even to be the king of gods. [But] even when one has become the king of gods, [one's] desire does not end [with that]. In the beginning such a greed is rather small, [but in the course of time], it increases [and increases] like a [begging-]bowl, [which at the root is shallow, but which expands more and more from the center to the edge].

22. *lobhasāgaram udvelam ativelam mahāmatih |*
santoṣasetubandhena prasarantaṁ nivārayet | |

An intelligent man should [therefore] build a "barrier" (*setubandha*) of contentment in order to stop the ocean of greed as soon as it greatly overflows [its] banks.

23. *kṣāntiā krodho mṛdutvena māno māyārjavena ca |*
lobhaś cānīhayā jeyāḥ kaṣāyā iti saṁgrahaḥ | |

This is a summary [of how] the passions are to be conquered: one should overcome anger with forgiveness, pride with humility, deceitfulness with straightforwardness and greed with contentment.

The Five Senses

24. *vinendriyajayam naiva kaṣāyāñ jetum īśvaraḥ |*
hanyate haīmanam jādyam na vinā jvalitānalam | |

Without first controlling the senses, no one is ever capable of overcoming the passions, [just as] a wintry congelation cannot be eliminated without a blazing fire.

25. *adāntair indriyahayaiś calair apathagāmibhiḥ |*
ākṛsya narakāranye jantuḥ sapadi nīyate | |

A person is [involuntary] dragged into the miserable forest of hell by the senses, which are like horses, uncontrolled, restless and going in wrong directions.

26. *indriyair vijito jantuh kaṣāyair abhibhūyate |*
vīraiḥ kṛṣṭeṣṭakāḥ pūrvam vapraḥ kaiḥ kair na khaṇḍyate ||

Once a human being has been conquered by the senses, it is [easy] for the passions to completely defeat [him]. [Just as], once the bricks have been removed from the wall (*vapra*), anyone can break it into pieces.

27. *kulaghātāya pātāya bandhāya ca vadhāya vā |*
anirjitāni jāyante karaṇāni śarīriṇām ||

The uncontrolled senses of living beings lead to degradation of lineage, [as in the case of Rāma and Lakṣmaṇa], [personal] degeneration, [as in the case of Sodāsa], captivity, [as in the case of Caṇḍapradīyot], and assassination, [as in the case of Rāvaṇa].¹

28. *vaśāsparśasukhāsvādaprasāritakaraḥ karī |*
ālānabandhanakleśam āśādayati tatkeṣaṇāt ||
 29. *payasy agādhe vicaran gilān galagatāmiṣam |*
mainikasya kare dīno mīnaḥ patati niścitam ||
 30. *nīpatan mattamātaṅgakapole gandhalolupah |*
karnatālatalāghātān mṛtyum āpnoti śaḍpadah ||
 31. *kanakacchedasamkāśāśikhālokavimohitah |*
rabhasena patan dīpe śalabho labhate mṛtim ||
 32. *hāriṇo hāriṇīm gītiṃ ākarnayitum uddhuraḥ |*
ākarnākṛṣṭacāpasya yāti vyādhasya vedhyatām ||

The very moment an elephant extends his trunk to experience the happiness of touching a female elephant (*vaśā*), he is subjected to the pain from the *ālāna*-fetter.² When a wretched fish, moving in the ocean, swallows the meat at the end of the hook (=bait), [the fish] certainly falls in the hands of the fisherman. A bee lusting for the smell on the temple of a rutting elephant attains death as a result of the stroke from the [elephant's] flapping ear.³ A moth who is attracted by the light from the flame, resembling a crystal gem (*kanakaccheda*),⁴ attains death, because of falling, all of a sudden, on the lamp. Eager to listen to a nice song, the

¹ On Sodāsa, see SV IV.27 (J:II.808-810), TC IV.187-189; Caṇḍapradīyot, SV II.114 (J:II.418), SV IV.27, TC VI.280-282; Rāvaṇa, SV II.99 (J:II.344-366), IV.27; TC IV.294-296.

² Cf. Nīlakaṇṭha's *Mātaṅgalīlā* X.

³ See Ingalls 1965:318 (v. 1115, ascribed to Acala): "Forgetful of the lotuses and disregarding what the ear-stroke of the elephant will do, this honey-gatherer desires the pungent ichor. Fie on a craving that costs the addict bee his life."

⁴ =*śphaṭikaccheda*. Cf. Ingalls 1965:280, 535 (v. 941).

deer becomes a victim of a hunter whose bow has been drawn up to the ear [and then released].¹

33. *evam viṣaya ekaikāḥ pañcatvāya niṣevitāḥ |*
katham hi yugapat pañca pañcatvāya bhavanti na ||

Accordingly, if the enjoyment of each single sense-object results in death (*pañcatva*), [all] five [enjoyed] simultaneously will definitely bring about death.

34. *tad indriyajayaṃ kuryād manasūddhyā mahāmatih |*
yaṃ vinā yamaniyāmaiḥ kāyakeśo vṛthā nṛṇām ||

Therefore, a man of great intellect should conquer the [mental and physical] sense[-faculties]² through the purification of the mind, without which men's torment of [their] bodies through *yama*³ and *niyama*⁴ is useless.⁵

Purity of Mind

35. *manahkṣapācaro bhrāmyann apaśaṅkaṃ niraṅkuṣaḥ |*
prapātayati saṃsārāvartagarte jagattrayīm ||

The mind which is like a roaming demon, fearless [and] uncontrolled, throws [the beings of] the three worlds into the pit of the whirlpool of *saṃsāra*.⁶

36. *tapyamānāṃś tapo muktau gantukāmān śarīriṇaḥ |*
vātyeva taralaṃ cetāḥ kṣipaty anyatra kutracit ||

A fickle mind throws down people who are desirous of reaching liberation and who are engaged in severe penance, [and brings them to places other than the abode of the liberated, such as hell], just like a gale of wind [throws down people].

¹ Devendraganin quotes the following verse in his *Sukhabodhā* on *Uttarādhyāyanasūtra* I.15: *saddheṇa mao rūveṇa payamgo mahuyaro ya gandheṇam | āhāreṇa maccho bajjhai pharisena ya guṇḍo ||* "The antelope is caught by sound, by light the moth and by smell the bee, by food the fish and by contact the elephant." (quoted from Charpentier 1922:277).

² On *bhāvendriya* (mental faculties) and *dravyendriya* (physical faculties), see SV IV.34 (J:II.812-814); TAS II.15-18.

³ = *mūlaguṇa* = *mahāvratas* (YŚ I.19-24) and *anuvratas* (YŚ II.18-112).

⁴ = *uttaraguṇa* = *guṇavratas* and *śikṣāvratas* (YŚ III.1-88).

⁵ See Williams 1963:50-51; Jaini 1979:166-167 with nn. 22-23, 187.

⁶ Hemacandra distinguishes in SV IV.35 (J:II.814) between *dravyamanas* and *bhāvamānas*. See TAS V.19 with Pūjyapāda's *Sarvārthasiddhi* (SS).

37. *aniruddhamanaskah san yogaśraddhām dadhāti yaḥ |*
padbhyām jigamiṣur grāmam sa paṅgur iva hasyate ||

He who [simply] maintains [that he has] faith in the spiritual path (*yoga*), [but] whose mind is uncontrolled, he is like a lame man, being laughed at, intending to walk, on his feet, to [another] village.

38. *manorodhe nirudhyante karmāṇy api samantataḥ |*
aniruddhamanaskasya prasaranti hi tāny api ||

When the mind is restrained [from the objects of the senses], [the influx of] karmic matter is completely stopped, [but] for one whose mind is not under control, it naturally prevails.

39. *manahkapiṣṭam ayaṁ viśvaparibrahmanalampāṭaḥ |*
niyantranīyo yatnena muktim icchubhir ātmanah ||

This “monkey of the mind”, which is addicted to wandering all over the world, should diligently be controlled by those who desire the liberation of the Self.

40. *dīpikā khalv anirvāṇā nirvāṇapathadarsinī |*
ekaiva manasaḥ śuddhiḥ samāmnātā maṇiḥ ||

Purity of mind in itself is traditionally declared by the wise to be an inextinguishable lamp illuminating the path to liberation.

41. *satyaṁ hi manasaḥ śuddhau santy asanto 'pi yad guṇāḥ |*
santo 'py asatyāṁ no santi saiva kāryā budhaiḥ tataḥ ||

When the mind is pure, otherwise “non-existing”, good qualities, [such as forbearance (*kṣānti*)], come into existence, whereas [when the mind is impure], even “existing”, good qualities, become “non-existing”. Therefore, [purity of the mind], alone, should be cultivated by the wise.

42. *manahśuddhim abibhrāṇā ye tapasyanti muktaye |*
tyaktvā nāvaṁ bhujābhyām te titīṣanti mahārṇavam ||

Those who, without a pure mind, undertake severe penances for the sake of liberation, are like those who, without a boat, desire to cross a great ocean by swimming.

43. *tapasvino manahśuddhivinābhūtasya sarvathā |*
dhyānam khalu mudhā cakṣurvikalasyeva darpaṇaḥ ||

Just as a mirror is entirely useless for one who is blind, meditation is of no use for a mendicant who lacks purity of mind.

44. *tad avaśyam manahśuddhiḥ kartavyā siddhim icchatā |*
tapahśrutayamaṇḍalāḥ kim anyaiḥ kāyadaṇḍanaiḥ ||

Therefore, one who desires perfection must necessarily have a pure mind. What is the point of other torturings of the body which largely consist of penance, study, and restraint,¹ but the punishing of the body?

45. *manahśuddhyai ca kartavyo rāgadveṣavinirjayaḥ |*
kāluṣyam yena hitvātmā svasvarūpe 'vatiṣṭhate ||

Conquest of attachment² and hatred³ must be performed to bring about purity of mind, through which the Self abandons the passions, and firmly establishes itself in its own original nature.⁴

46. *ātmāyattam api svāntam⁵ kurvatām atra yoginām |*
rāgādibhiḥ samākramya parāyattam vidhīyate ||

Even yogins who try to control their mind find it controlled by others, due to attachment and other [faults] taking possession of it.

47. *rakṣyamāṇam api svāntam samādāya manāg miṣam |*
piśācā iva rāgādyās chalayanti muhur muhuḥ ||

Even one protecting his mind [by means of the twelve vows of a householder or by the application of *mantras*], when yielding even slightly to negligence, is overpowered again and again by attachment, etc., as if by demons [eager for flesh].

48. *rāgādītimiradbvastajñānena manasā janaḥ |*
andhenāndha ivākṛṣṭaḥ pātyate narakāvaṭe ||

The mind of a person whose knowledge is destroyed by the darkness of attachment, etc., is made to fall in the pit of hell, like a blind [man] led by another blind [man].

Equanimity

49. *astatandrair ataḥ puṁbhir nirvāṇapadakāṅkṣibhiḥ |*
vidhātavyaḥ samatvena rāgadveṣadvīṣajjayaḥ ||

Therefore, a person who has overcome carelessness and who desires the state of liberation should by means of equanimity obtain command over the enemies [in the form] of attachment and aversion.

¹ This includes taking the *mūla-* and *uttaraṅga-*. See YŚ IV.34.

² =deceitfulness and greed.

³ =anger and pride.

⁴ On *svasvarūpe 'vatiṣṭhate*, cf. YSū I.3.

⁵ =*manah* (SV IV.46; J:II.831, l. 4).

50. *amandānandajanane sām̐yavārīṇi majjātām |*
jāyate sahasā pumsām̐ rāgadveṣamalakṣayaḥ ||

For men immersing themselves in the sea of equanimity which brings about intense joy, impurity [in the form of] attachment and aversion immediately disappears.

51. *praṇibhanti kṣaṇārdhena sām̐yam ālambya karma tat |*
yan na hanyān naras tīratapasā janmakotibhiḥ ||

With equanimity, [a mendicant] is capable of destroying, within no time, that [amount of] *karma* which he cannot decimate by ten million lives of intense penance.

52. *karma jīvaṃ ca saṃsliṣṭaṃ pariñātātmaniścayaḥ |*
vibhinnīkurute sādhuḥ sām̐yikaśalākayā ||

Only the mendicant who has determined the nature of the Self is capable of separating *karma* and the Self, [normally intermingled], with the scalpel of equanimity [whereby he then attains liberation].

53. *rāgādīdhvāntavidhvaṃse kṛte sām̐yikāṃśunā |*
svasmin svarūpaṃ paśyanti yoginaḥ paramātmanah ||

When the rays of equanimity destroy the darkness of attachment, etc., [then] the mendicants experience the intrinsic nature of the supreme Self within themselves.

54. *snihyanti jantavo nityaṃ vairiṇo 'pi parasparam |*
api svārthakṛte sām̐yabhājah sādhoḥ prabhāvataḥ ||

Thanks to the impact of a mendicant who has attained equanimity, even if he practises it for his own sake, all beings, even eternal enemies [such as the serpent (*ahi*) and the mungoose (*nakula*)], feel affection for each other.¹

The Twelve Themes of Contemplation

55. *sām̐yaṃ syād nirmamatvena tatḥ kṛte bhāvanāḥ śrayet |*
anīyatām̐ āsaraṇaṃ bhavaṃ ekatvaṃ anyatām̐ ||
 56. *āsaucam̐ āśravavidhiṃ saṃvaram̐ karmanirjarām̐ |*
dharmasvākhyātātām̐ lokaṃ dvādaśīm̐ bodhibhāvanām̐ ||

Equanimity (*sām̐ya*) is attained through the state of non-attachment (*nirmamatva*). In order to attain that [state of non-attachment], one should cultivate the twelve themes of contemplation: on impermanence, helplessness, the cycle of transmigration, solitude, the distinction [of the Self and the body], the impurity [of

¹ This is an allusion to YSū II.35.

the body], the influx of karmic matter, the stopping [of karmic influx], the elimination of karmic matter, the correctly expounded law, the universe, and the [difficulty of attaining] enlightenment.¹

i. Contemplation on Impermanence

57. *yat prātas tan na madhyāhne yan madhyāne na tan niśi |*
nirīkṣyate bhava 'smin hī padārthānām anityatā | |
 58. *śarīraṁ dehinām sarvapuruṣārthanibandhanam |*
pracandapavanoddhūtaghanāghanavinaśvaram | |
 59. *kallolacapalā lakṣmīḥ saṅgamāḥ svapnasamūbhāḥ |*
vātyāvvyatikarotkṣiptatūlatulyam ca yauvanam | |

One should contemplate the impermanence of all things in this world [as follows:] That which existed in the morning does not exist in the afternoon, and that which existed in the afternoon does not exist at night. The human body, even though [it serves as] the support of all human endeavours, is [scattered] by impermanence, just as a collection of clouds are scattered by a fierce wind. Wealth is as transient as the waves [of the ocean], unions [of dear ones] are similar to a dream, and youth is comparable to [a piece of] cotton blown away, carried off by a whirl-wind.

60. *ity anityam jagadvṛttam sthiracittāḥ pratikṣaṇam |*
trṣṇākṣṇābhimantrāya nirmamatvāya cintayet | |

Thus, in order to [attain] non-attachment, which is a magical formula against the black [and poisonous] serpent of desire, one should constantly think of [the fact] that everything in the world is impermanent.

ii. Contemplation on Helplessness

61. *indropendrādayo 'py ete yan mṛtyor yānti gocaram |*
aho tad antakātaṅke kaḥ śaranyāḥ śarīriṇam | |

Alas! In view of the fact that even [elevated beings], such as the king of gods [and] the king of the earth, are subjected to death, alas, who then can offer living beings protection from their fear of death!

62. *pitur mātuh svasur bhrātus tanayānām ca paśyatām |*
atrāṇo nīyate jantuh karmabhir yamasadmani | |

¹ See TAS IX.7; Jaini 1979:248; Williams 1963:245. The Digambaras use the term *anu-prekṣā* instead of *bhāvanā*.

With one's father, mother, sister, brother and sons as [impotent] beholders, a person is without protection taken away by [his own] *karmas* to the "house of Yama".

63. *śocanti svajanān antaṃ nīyamānān svakarmabhiḥ |*
neṣyamānaṃ tu śocanti nātmānaṃ mūḍhabuddhayaḥ ||

The dull-witted express sorrow for their kinsfolk who are led to death on account of their own *karmas*, but they do not express sorrow for themselves even though they also are going to die.¹

64. *samsāre duḥkhadāvāgniḥvalajjvālākarālīte |*
vane mṛgārbhakasyeva śaraṇaṃ nāsti dehinaḥ ||

Just as [there is no escape for] a young of a deer [from the attack of a lion] in the forest, there is no refuge for a living being in this world which is rendered fearful due to the flames of the fierce fire of the burning forest of suffering.

iii. Contemplation on the Cycle of Transmigration

65. *śrotṛiḥ śvapacaḥ svāmī pattir brahmā kṛmiś ca saḥ |*
samsāranāṭye naṭavat samsārī hanta ceṣṭate ||

Alas! The transmigrating Self behaves like an actor [who takes different roles] in the drama [called] *samsāra*. [While transmigrating, it takes the role of] a Vedic brahmin, an outcaste, a master, a servant, an heavenly being and an insect.

66. *na yāti katamāṃ yoniṃ katamāṃ vā na muñcati |*
samsārī karmasambandhād avakrayakuṭīm iva ||

Due to the association with *karma*, what womb doesn't the transmigrating Self visit, and what [womb] doesn't it abandon, like a hut for rent?

67. *samastalokākāśe 'pi nānārūpaḥ svakarmataḥ |*
vālāgram api tan nāsti yan na spr̥ṣṭaṃ śarīribhiḥ ||

Due to the [manifold] nature of one's actions, there is in the entire inhabited universe no place, even [as small as] the point of a hair, which has not been touched by the manifold sentient beings.²

¹ Cf. BhG II.11.

² SV IV.67 (J:II.847, ll. 12-13-II.848, ll. 3-4) quotes *Mahābhārata* which expresses another view: *ajño jantur ... (Āraṇyakaparvaṇi 31.27)*. On Jaina versions of the *Mahābhārata*, see e.g. TC IV.41-48; Jaini 1984; Zydenbos 1991.

iv. Contemplation on Solitude

68. | *eka utpadyate jantur eka eva vipadyate* |
karmāṇy anubhavaty ekaḥ prācitāni bhavāntare | |

A being is born *alone* [and] he definitely attains death *alone*. Alone, he experiences [the results of his own] actions accumulated during various lives.

69. | *anyais tenārjitam vittam bhūyaḥ sambhūya bhujyate* |
sa tv eko narakakrode kṣīyate nijakarmabhiḥ | |

Wealth earned by him [through evil ways of conduct] is enjoyed along with others, but he alone is tormented by his own actions, deep inside hell.

v. Contemplation on the Separateness of the Self and the Body

70. | *yatrānyatvam śarīrasya vaisadrśyāc charīriṇaḥ* |
dhanabandhusahāyānām tatrānyatvam na durvacam | |

When there exists a natural difference between the body and the Self, then it is evident that wealth, relatives and friends are different [from it].

71. | *yo dehadhanabandhubhyo bhinnam ātmānam iḥṣate* |
keva śokaśaṅkunā tasya hantātaṅkaḥ pratanyate | |

He who perceives his [own] Self as separate from the body, wealth and relatives. How indeed can pain be extended to him by the arrow of sorrow?

vi. Contemplation on the Impurity of the Body

72. | *rasāśygmāṃsamedosthimajjāsukrāntravarcasām* |
aśucīnām padam kāyaḥ śucitvam tasya tat kutaḥ | |

The body is a store-house of filthy matter, including secretion, blood, flesh, fat, bones, marrow, semen and entrails. Therefore, how can such [a body] be pure?

73. | *navasrotaḥsravadvisrarasaniḥsyandapicchile* |
dehe 'pi śaucasaṅkalpo mahan mohaviḥjṛmbhitam | |

Even the [very] thought of purity in relation to the body, which is lubricious with juices smelling of raw meat flowing from its nine exits, is [nothing but] the great display of delusion.

vii. Contemplation on the Influx of Karmic Matter

74. | *manovākkāyākarmāṇi yogāḥ karma śubhāśubham* |
yad āśravanti¹ jantūnām āśravās tena kīrtitāḥ | |

¹ *āśravanti* is glossed by *prasuvanti* in SV IV.74 (J:II.863, l. 3).

Since the activities of mind, speech and body, beget people's wholesome and unwholesome *karma*, [these] activities are called [*karma*]-“creators” (*āsrava*).¹

75. *maitryādivāsitaṃ cetah karma sūte śubhātmakam |*
kaśāyaṇiṣayākrāntaṃ vitanoty aśubhaṃ punaḥ ||

A mental action which is perfumed with friendship, [joy (*muditā*), compassion (*karuṇa*) and equanimity (*upekṣā*)], causes wholesome [*karma*], whereas [a mental action] which is overcome by passions and sense-objects causes unwholesome [*karma*].

76. *śubhārjanāya nirmithyaṃ śrutajñānāsṛitaṃ vacaḥ |*
viparītaṃ punar jñeyam aśubhārjanahetave ||

In order to acquire wholesome [*karma*], [one's] speech [should be] true, based on the knowledge of the [Jaina] scriptures, while the opposite should be known as the cause leading to the acquisition of unwholesome [*karma*].

77. *śarīreṇa suguptena śarīrī cinute śubham |*
satatārambhīnā jantughātakenāśubhaṃ punaḥ ||

With a well-bridled body, a person accumulates wholesome [*karma*], whereas unwholesome [*karma* is accumulated by] someone who continuously engages in killing [other] living beings.²

78. *kaśāyā viśayā yogāḥ pramāḍāviratī tathā |*
mithyātvaṃ ārtaraudre cety aśubhaṃ prati hetavaḥ ||

The causes of [the influx of] unwholesome [*karma* into the Self] are the passions [and the subpassions (*nokaśāya*)],³ the sense-objects, [physical, verbal and mental] activities, carelessness (*pramāḍa*),⁴ nonrestraint (*aviratī*), heterodoxy (*mithyātva*), as well as sorrowful and cruel (*ārtaraudra*) [meditation (*dhyāna*)].⁵

¹ SV IV.74 (J:II.862, ll. 13-14) quotes *Pañcasamgraha* 396 which gives seven synonyms of *yoga*, such as energy (*vīrya*). On the concept of *yoga* in Jainism, see TAS VI.1-4; Johnson 1995:5-15, 47-51; Qvarnström forth. b.

² Cf. YŚ IV.47.

³ The subpassions (*nokaśāya*) include laughter (*hāsyā*), pleasure (*ratī*), displeasure (*arati*), fear (*bhaya*), sorrow (*śoka*), disgust (*jugupsā*), and sexual cravings for the male (*pumveda*), female (*strīveda*) and hermaphrodite (*napumsakaveda*). See Jaini 1979:120. On the passions, see YŚ IV.6-23.

⁴ There are eight different kinds of carelessness (*pramāḍa*), stemming from ignorance (*ajñāna*), doubt (*saṃśaya*), false cognition (*viparyaya*), attachment (*rāga*), aversion (*dveṣa*), loss of memory (*smṛtibhramśa*), disrespect towards the [Jaina] religion (*dharmānādara*), and vitiated tendency of [mental, verbal and physical] activities (*yogaduṣpranīdhāna*). See SV IV.78 (J:II.867); TAS VII.13; Williams 1963:229-232; Johnson 1995:41, 52-58, 152.

⁵ Hemacandra thereby adds to the lists given by TAS VIII.1.

viii. Contemplation on the Stopping of Karmic Influx

79. *sarveṣāṃ āśravāṇāṃ tu nirodhaḥ saṃvaraḥ smṛtaḥ |*
sa punar bhidyate dvedhā dravyabhāva vibhedaḥ ||

Saṃvara is defined as the stoppage of all influxes [of *karma*]. It is said to be twofold because of the distinction between external (*dravya*) and internal (*bhāva*) [stoppage].¹

80. *yaḥ karmapudgalādānac chedaḥ sa dravyasaṃvaraḥ |*
bhava hetukeriyātyāgaḥ sa punar bhāvasaṃvaraḥ ||

External [or physical] stoppage (*dravyasaṃvara*) is that by which the receiving of the karmic matter is disconnected, whereas internal [or mental] stoppage (*bhāvasaṃvara*) is the renunciation of [those] actions which are the causes of transmigration.

81. *yena yena hy upāyena rudhyate yo ya āśravaḥ |*
tasya tasya nirodhāya sa sa yojyo manīṣibhiḥ ||

Whatever means is used to stop whatever kind of influx for the prevention of this or that kind [of influx], this or that [kind of prevention] should be employed by the wise.

82. *kṣamayā mṛdubhāvena rjutenāpy anīhayā |*
krodhaṃ mānaṃ tathā māyāṃ lobhaṃ rundhyād yathākramam ||

One prevents anger with forgiveness, pride with humility, deceitfulness with straightforwardness, and greed with contentment.²

83. *asamyamakṛtoṣekān viṣayān viśasaṃnibhān |*
nirākuryād akhaṇḍena saṃyamena mahāmatibḥ ||

Through constant [practice of] restraint, a wise man should avoid [attachment to] the sense-objects, which [otherwise] are overpowering, due to the lack of restraint [of the sense-organs], and like poison.

84. *tiṣṭbhir guptibhir yogān pramādaṃ cāpramādataḥ |*
sāvadyayogahānenāviratiṃ cāpi sādhyet ||

The activities [of mind, speech and body] should be conquered by means of [the three kinds of] control (*gupti*).³ Furthermore, heedlessness [should be conquered] by carefulness, and nonrestraint by abandoning evil actions.⁴

¹ *Dravya* refers to the actual process of the influx or non-influx of *karma*, whereas *bhāva* deals with the transformation of the Self, as a consequence of this influx or non-influx.

² See YŚ IV.117 with n.

³ See YŚ I.41-46.

⁴ See YŚ IV.78, 81.

85. *saddarśanena mithyātvam śubhasthairyeṇa cetasaḥ |*
viṣayetārtarandre ca samvarārtham kṛtodyamah | |

In order to [further] stop karmic influx, a stalwart [mendicant] should conquer wrong faith with correct faith, sorrowful (*ārta*) and cruel (*raudra*) [meditation] with a pure and firm mind [resulting from virtuous (*dharma*) and pure (*śukla*) meditation].

ix. Contemplation on the Dissociation of Karma

86. *samsārabhūhūtānām karmaṇām jaraṇād iha |*
nirjarā sā smṛtā dvedhā sakāmā kāmavarjitā | |

The act of wearing out the *karmas*, which [otherwise] becomes the seeds of the cycle of transmigration, is known as “dissociation” (*nirjarā*) and is twofold because of the distinction between *sakāma*- and *akāma*[-*nirjarā*].¹

87. *jñeyā sakāmā yaminām akāmā tv anyadehinām |*
karmaṇām phalavat pāko yad upāyāt svato 'pi ca | |

The deliberate (*sakāma*) dissociation of *karmas* belongs to the mendicants, whereas the natural (*akāma*) dissociation of *karmas* belongs to [all] other beings, since, as with fruits – [which either ripen artificially, being pressed under hay, etc., or, naturally, ripening on the branch in its natural process] – the maturation of *karma* is either by artificial means or natural.

88. *sadoṣam api dīptena suvarṇam vahninā yathā |*
tapo'gninā tapyamānas tathā jīvo viśudhyati | |

Just as impure gold [is purified] through a blazing fire, the individual Self is purified when heated by the fire of penance.²

The Six External Penances

89. *anaśanam aunodaryam vṛtteḥ samkṣepaṇam tathā |*
rasatyāgas tanukleśo līnateti bahistapah | |

External penance [consists of] (1) not eating at all [for a specific reason and for a limited period of time, or until death occurs], (2) eating a little, (3) reducing the

¹ *Sakāma* refers to the artificial process whereby the ascetic (*yogin*) enhances the process of maturation, and thereby the elimination of *karma*, by fasting and meditation. *Akāma*, on the other hand, refers to the natural process whereby *karma* gradually matures and results in happiness or suffering, after which it automatically goes away. SV IV.86 (J:II.874, l. 12-II.875, l. 1) quotes the *Daśavaikālika* IX.4, and Patañjali's *Mahābhāṣya* II.2.29 (J:II.875, ll. 4-5).

² SV IV.88 (J:II.877, ll. 2-3) quotes *Prasamaratiprakaraṇa* 159.

options [of food], (4) giving up [a particular] flavour, (5) mortification of the body, and (6) [residing in] a lonely place.¹

The Six Internal Penances

90. *prāyaścittam vaiyāvṛtyam svādhyāyo vinayo 'pi ca |*
vyutsargo 'tha śubham dhyānam śodhetjābhyantaram tapah ||

The six [forms of] internal penance consist of (1) atonement [for defects born of negligence arisen in connection with a particular vow that has been accepted],² (2) service [to monks], (3) scriptural study, (4) [holding in great] respect [the wise and virtuous personages], (5) renouncing [things that are worth giving up, and the feelings of passion], and (6) [finally engaging the mind in virtuous and] pure meditation, [having abandoned sorrowful (*ārta*) and cruel (*raudra*) meditation].³

91. *dṛṣyamāne tapovahnau bāhye cābhyantare 'pi ca |*
yamī jarati karmāṇi durjarāṇy api tatkṣaṇāt ||

At the very moment the fire of internal and external austerity is burning, the person who exercises control [over the Self] dissolves even [those] *karmas* which are difficult to eradicate.

x. Contemplation on the Correctly Expounded Law

92. *svākhyātaḥ khalu dharmo 'yaṁ bhagavadbhir jinottamaiḥ |*
yaṁ samālabhamāno hi na majjed bhavasāgare ||

The eminent Jinās, who are venerable, have convincingly proclaimed a teaching (*dharma*) which, if understood correctly, saves one from drowning in the ocean of transmigration [and thereby from the fear of being thrown into hell].

93. *saṁyamah sūṇṛtam śaucam brahmākīñcanatā tapah |*
kṣāntir mārḍavam rjutā muktiś ca daśadhā sa tu ||

This [*dharma*] is tenfold, [consisting of] restraint, truthfulness, purity, continence, non-attachment, austerity, forbearance, modesty, uprightness and renunciation.⁴

¹ See *Uttarādhyāyanasūtra* XXX.8; TAS IX.19; Cort 1989:230.

² See Caillat 1975.

³ On internal penance and its various subdivisions, ref. to in SV IV.90 (J:II.880-889), see *Uttarādhyāyanasūtra* XXX.30; TAS IX.20-47.

⁴ See YŚ II.11. Cf. TAS IX.6; Nāgārjuna's *Ratnāvalī* I.6-9; MS XII.3-7. In connection with purity (*śauca*), SV IV.93 (J:II.894, ll. 5-6) quotes MS V.106: *sarveṣāṁ eva śaucānām arthaśaucam param smṛtam | yo 'rtheṣu śuciḥ sa śucir na mṛdvāriśuciḥ śuciḥ ||* "Among all modes of purification, purity in [the acquisition of] wealth is declared to be the best; for he is pure who gains wealth with clean hands, not he who purifies himself with earth and water." (tr. by Bühler 1964:187).

94. *dharmaprabhāvataḥ kalpadrumādyā dadatīpsitam |*
gocare 'pi na te yat syur adharmādhiṣṭhitātmanām | |

Due to the impact of *dharma*, which is similar to a wish-fulfilling tree, all desires are fulfilled. For those who are established in the condition of *adharmā* [this fulfilling of desires] does not occur.

95. *apāre vyasanāmbhodhau patantam pāti dehinam |*
sadā savidbhavarty eka bandhur dharmo 'tivatsalah | |

Dharma protects a living being who is falling into the endless ocean of calamities, [and] it always stays close to him as the only affectionate friend.

96. *āplāvayati nāmbhodhir āśvāsayati cāmbudah |*
yan mahīm sa prabhāvo 'yaṁ dhruvam dharmasya kevalah | |

The fact that the ocean does not submerge the earth, [and the fact that] the [rain-]clouds give life to the earth, that is unquestionably [due to] the absolute power of *dharma*.¹

97. *na jvalaty analas tiryag yad ūrdhvam vāti nānilah |*
acintyamahimā tatra dharma eva nibandhanam | |

The fact that fire does not burn horizontally and that the wind does not blow vertically, this is the incomprehensible grandeur [of the nature of things and] *dharma* alone is the cause [of it].²

98. *nirālambā nirādhārā viśvādhāro vasundharā |*
yac cāvatīṣṭhate tatra dharmād anyad na kāraṇam | |

The earth (*vasundharā*) has neither a support [nor] a supporter, [such as Śeṣa, Kūrma, Varāha or Dikkuñjara],³ [and yet] it is the foundation of everything [moving and unmoving]. Furthermore, the fact that it [still] remains [shows that] there is no other reason [for it] than *dharma*.

99. *sūryācandramasāv etau viśvopakṛtihetave |*
udayete jagaty asmin nūnam dharmasya śāsanāt | |

The sun and the moon, which are for the benefit of mankind, definitely arise in this world by command of *dharma*.

100. *abandhūnām asau bandhur asakhīnām asau sakhā |*
anāthānām asau nātho dharmo viśvaikavatsalah | |

¹ This means that *dharma* is a moral as well as the first cosmic principle.

² In support of his argument that even the heretics (*mithyādrśa*) agrees on nature's conformity to law, Hemacandra quotes *Vaiśeṣikasūtra* V.2.14 in SV IV.97 (J:II.900, l. 8).

³ On the incarnations of Viṣṇu as a tortoise (*kūrma*) and a boar (*varāha*), see e.g. *Bhagavatapurāṇa* I.3.7, VIII.7.8-10.

That [*dharmā*] is the brother of those who have no brother, the friend of those who have no friends, and the parent of those who are orphans (*anātha*). *Dharma* alone is the benefactor of all.

101. *raṅṣoyakṣoragavyāghravayālānagarādayaḥ |*
nāpakartum alaṃ teṣāṃ yair dharmāḥ śaraṇaṃ śritāḥ ||

Demons, evil spirits, snakes, tigers, lions, fire, poison, and so forth, are unable to do any harm to those who have resorted to *dharmā* as their refuge.

102. *dharmo narakapātālapātād avati dehināḥ |*
dharmo nirupamaṃ yacchaty api sarvajñavaibhavam ||

Dharma [alone] protects the Self from falling into the pits of hell. *Dharma* alone bestows the incomparable wealth of omniscience.¹

xi. Contemplation on the Universe

103. *kaṭisthakaravaiśākhaśthānakasthanarāṅgim |*
dravyaiḥ pūrṇaṃ smare lokam sthityutpattivayātmakaiḥ ||

You should think of the universe in the shape of a man standing with arms akimbo, with feet apart, filled with substances [continuously] being created, preserved and destroyed.²

104. *loko jagattrayaṅkīrṇo bhuvāḥ saptaṭra veṣṭitāḥ |*
ghanāmbhodhimahāvātatanuvātair mahābalaiḥ ||

¹ SV IV.102 (J:II.902-905) enumerates and morally condemns a large number of customs which are followed by diverse non-Jaina communities. Among these are included the Pāśupata Śaivas (J:II.904, ll. 11-14) for worshipping Śiva or Paśupati through singing and dancing, being covered in ashes (*bhaṣmā*) and wearing only a loin cloth (*kaupīna*), etc. Furthermore, some form of popular Brāhmaṇism (J:II.904, ll. 7-9) advocating bathing as a means of cleansing oneself from bad *karma* is also the object of Hemacandra's criticism (cf. Somadeva's *Upāsakādhyayana* 136-140 and Jinasena's *Ādipurāṇa* XL. 8, ref. to by Jaini 1991b:188-189). The Buddhists are also the target of Hemacandra's critique (J:II.903, ll. 7-8) for not distinguishing between what is edible (*bhaṅṣya*) and inedible (*abhaṅṣya*) and instead indulging in drinking in the evening as well as consuming grapes and candied sugar (*drākṣāḥḥaṇḍa*) in the middle of the night. Vedic religion (J:II.903, l. 4) is reprehended for killing living beings in sacrifices, such as the *gomedha*, *naramedha* and *aśvamedha*. Cf. YŚ II.7 n.

² The Jainas distinguish between occupied space (*lokākāśa*), i.e. the inhabited universe (*loka*), and empty space (*alokākāśa*) in which no world, atmosphere, motion or anything else is to be found. The former consists of six substances (*dravya*): Selves (*jīva*), material atoms (*pudgala*), the principle of motion (*dharmā*), the principle of rest (*adharma*), space (*ākāśa*), and time (*kāla*). As noticed by Dundas (1992:77-79), the portrayal of the universe as a giant man (*puruṣa*) is not found in Śvetāmbara canonical texts, such as the *Bhagavatisūtra* (VIII.9). On Jaina cosmology, see Kirfel 1920; Alsdorf 1974a, b; Caillat/Kumar 1981.

The inhabited universe (*loka*[-*ākāśa*]) consists of three worlds, [the lower world (*adholoka*), the middle or terrestrial world (*madhyaloka*), and the higher or celestial world (*ūrdhvaloka*)], and seven [lower] tiers, enveloped by [three] powerful [atmospheric layers (*valaya*):] humid air (*ghanāmbhodhi*), dense air (*mahāvāta*) [and] rarefied air (*tanuvāta*).

105. *vetrāsanasamo 'dhastān madhyato jhallarīnibhaḥ |*
agre murajasaṅkāśo lokaḥ syād evam ākṛtiḥ ||

The lower part of the structure of the universe is like a seat made of bamboo, the middle part is like a cymbal (*jhallarī*) and the upper part is like a drum (*muraja*). Thus is the universe formed.

106. *niṣpādito na kenāpi na dhṛtaḥ kenacit ca saḥ |*
svayaṃsiddho nirādhāro gagane kiṃ tv avasthitaḥ ||

It has never been produced by anyone and it is not sustained by anyone either. It exists by itself, without any support. Nevertheless, this universe is placed in space.¹

xii. Contemplation on the Difficulty of Attaining Enlightenment

107. *akāmanirjarārūpāt puṇyāj jantoḥ prajāyate |*
sthāvaratvaṃ trasatvaṃ vā tiryaktvaṃ vā katham cana ||

A being is generally speaking born as an immobile being, a mobile being, or an animal, depending on his good [*karma*] resulting from [the amount of *karma* which has been] naturally dissociated [from the Self].²

108. *mānuṣyam āryadeśaś ca jātiḥ sarvākṣapātavaṃ |*
āyus ca prāpyate tatra katham cit karmalāghavāt ||

As a result of minute *karma*, one generally obtains birth as a long-lived human being in possession of all one's faculties, [in] a good family [in] India (Magadha etc.).

109. *prāpteṣu puṇyataḥ śraddhākathakaśravaṇeṣv api |*
tattvaniścayarūpam tad bodhiratnaṃ sudurlabham ||

Even when one, because of [one's] wholesome [and insignificant *karma*], has obtained [birth as a human being, as well as] the desire to listen to a teacher who preaches the Jaina faith, that jewel of enlightenment which consists of exact knowledge of reality is extremely difficult to obtain.

¹ See YŚ IV.98.

² See YŚ IV.87.

110. *bhāvanābhir aviśrāntam iti bhāvitamānasah |*
nirmamaḥ sarvabhāveṣu samatvam avalambate ||

He who is non-attached and who has continuously developed his mind through [the twelve themes of] contemplation, as explained [above], obtains equanimity in relation to all things.¹

111. *viṣayebhyo viraktānām sām्यavāsītacetasām |*
upaśāmyet kaṣāyāgnir bodhidīpaḥ samunmiṣet ||

For those who have become indifferent towards the objects of the senses and whose hearts are perfumed by equanimity, the fire of the passions will be extinguished and the lamp of enlightenment will shine forth.

Equanimity and Meditation

112. *samatvam avalambyātha dhyānaṃ yogī samāśrayet |*
vinā samatvam ārabdhe dhyāne svātmā vidambyate ||

Having acquired equanimity, a mendicant should take recourse to meditation. If meditation has started without equanimity, it is, [however], self-deception.

113. *mokṣaḥ karmakṣayād eva sa cātmaññānato bhavet |*
dhyānasādhyam matam tac ca tad dhyānaṃ hitam ātmanaḥ ||

Liberation is possible only as a result of the destruction of *karma*, and that is [only] possible when there is knowledge of the Self. That [in its turn] is accomplished through meditation [on the Self]. Therefore meditation is considered beneficial for oneself.

114. *na sām्यena vinā dhyānaṃ na dhyānena vinā ca tat |*
niṣkāmpaṃ jāyate tasmād dvayam anyonyakāraṇam ||

Without equanimity, meditation is not possible, and without meditation, that [equanimity does not arise]. Therefore the two are in concordance with each other and arise mutually.

115. *muhūrtāntar manaḥsthairyaṃ dhyānaṃ chadmasthayoginām |*
dharmyaṃ śuklaṃ ca tat dvedhā yogarodhas tv ayoginām ||

The steadiness of mind [on a single object] within a *muhūrta* (i.e. for the duration of up to 48 minutes) is considered meditation for an unenlightened mendicant (*chadmastha*). This [meditation] is twofold: righteous (*dharma*) and pure (*śukla*). The suppression of [all] activity is, however, the meditation of an *ayogin*.²

¹ Cf. BhG II.48.

² On the *chadmasthayogin*, see TAS IX.10. The meditation of the *ayogin* is only possible within the last moment of one's life after which arhatship must follow. On the definition of

116. *muhūrtāt parataś cintā yad vā dhyānāntaram bhavet |*
bahvarthasamkrame tu syād dīrghāpi dhyānasamtatib | |

A meditation which exceeds a *muhūrta*, or a new meditation, is possible. But if [a *chadmastha* meditates] on many objects in succession, then there is a long series of meditations.

117. *maitrīpramodakārūṇyamādhyasthāni niyojayet |*
dharmyadhyānam upaskartum tad dhi tasya rasāyanam | |

In order to reconnect [the broken] virtuous meditation, [an unenlightened mendicant] should practice friendliness, appreciation, compassion and tolerance. These [four] are [like] elixirs of life for him.¹

118. *mā kāṛṣīt ko 'pi pāpāni mā ca bhūt ko 'pi duḥkhitāḥ |*
mucyatām jagad apy eṣā matir maitrī nigadyate | |

May no one commit evil. May no one suffer. May the entire world be liberated. Such a sentiment is called friendliness.

119. *apāstāśeṣadoṣāṇām vastutattvāvalokinām |*
guneṣu pakṣapāto yaḥ sa pramodaḥ prakūṛtitāḥ | |

Appreciation is predilection for the virtuous of those whose defects have been removed and who sees reality as it is.

120. *dīṇeṣv ārteṣu bhūteṣu yācamāneṣu jīvitaṃ |*
pratīkārāparā buddhiḥ kāruṇyam abhidhīyate | |

The will to remove the conditions of those who are in a miserable condition, tormented, excessively terrified, and begging for their life, is called compassion.

121. *krūrakarmasu niḥśaṅkaṃ devatāgurunindīṣu |*
ātmaśamsīṣu yopekṣā tan mādhyasthyam udīṛitaṃ | |

That which remains unconditionally neutral towards cruel acts, [such as infanticide and assassination], towards those who blaspheme against the Jinas (*devatā*) and the teachers (*guru*), [and] towards those who praise themselves, that is called tolerance.

meditation, see *Uttarādhyāyanasūtra* XXIX.25 (*egaggamaṇasannivesaṇayāe ṇaṃ cittaṇirohaṇi kareṇi*); TAS IX.27 (quoted by SV IV.115, J:II.948, ll. 5-6); Qvarnström forth. b. Cf. YSū I.2, III.12. For a historical and philosophical analysis of the term “*nirodha*” as used in Indian philosophical texts (except for Jaina), see Smith 1998; Griffiths 1986. See also Whicher 1997.

¹ The four *brahmavihāras* or *apramāṇas* are very old property of Indian Yoga (cf. YSū I.33) and probably belong to the earliest Buddhist practice, see Maitrimurti 1999; Heiler 1922:47 with nn. 294-295; *Abhidharmakośa* VIII.196-203; *Visuddhimagga* VII-VIII. They are also part of the Jaina practice prior to YŚ/SV, see TAS VII.6. On *maitrī*, see Haribhadra's *Śāstravārtā-samuccaya* I.6; *Yogabindu* 402 (from TAS III.6), and *Dharmabindu* 144. On the relation between the *brahmavihāras* and *dharmā-* and *śukladhyāna*, see Bronkhorst 1993a:151-154.

122. *ātmānam bhāvayann ābhir bhāvanābhir mahāmatib |*
truṭitām api samdhatte viśuddhadhyānasamtatim ||

When a man of great intellect meditates on the Self by means of these [four] practises, even if the continuity of pure meditation is broken, it is reconnected.¹

123. *tīrtham vā svasthatāhetum yat tad vā dhyānasiddhaye |*
kṛtāsanajayo yogī viviktaṁ sthānam āśrayet ||

An ascetic who has mastered the postures should resort to the places of pilgrimage (*tīrtha*) – [i.e. where the Tīrthaṅkaras were born (*janma*), initiated (*dīkṣā*), obtained enlightenment (*jñāna*) and death (*nirvāṇa*)] – or to [a mountain cave (*giriguhā*), etc.], which is the cause of well-being, or, [if no facility is available], to an isolated place suitable for meditation [where there are no women, animals and eunuchs].

Yogic Postures

124. *paryāṅkavīravajrābhadradaṇḍāsanaṇi ca |*
utkaṭikā godohikā kāyotsargas tathāsanam ||

These are the postures: *paryāṅkāśana*, *vīrāsana*, *vajrāsana*, *abjāsana*, *bhadrāsana*, *daṇḍāsana*, *utkaṭikāsana*, *godohikāsana* and *kāyotsargāsana*.²

125. *syāj jaṅghayor adhobhāge pādopari kṛte sati |*
paryāṅko nābhigottānadakṣiṇottaraṇāṇikah ||

The *paryāṅka* [position] consists of the lower part of the thighs being placed on the feet [and] the hands being placed [near] the navel pointing upwards (south-north).

126. *vāmoma'hrir dakṣiṇorūrdhvaṁ vāmorūpari dakṣiṇah |*
kriyate yatra tad virocitaṁ vīrāsanam smṛtam ||

That posture in which the left foot is placed on the right thigh and the right foot is placed on the left thigh is called *vīrāsana*, and is considered appropriate to a Jina.

127. *prṣṭhe vajrākṛtibhūte dorbhyāṁ vīrāsane sati |*
grhṇīyāt pādāyor yatrāṅguṣṭhau vajrāsanam hi tat ||

When seated in the *vīrāsana*, with both arms at the back having the form of a diamond [and] holding the great toes of the feet, that is [called] *Vajrāsana*.

¹ Cf. YŚ/SV IV.117.

² Except for the *kāyotsarga*, which is reckoned as the most important (SV IV.133), the different yogic postures described in YS/SV IV.124-136 are pan-Indian, although some of them differ from YSūbh and Vācaspatimiśra's *Tattvavaiśārādī* on YSū II.46. See TC II.7-9 with n. 18.

128. *simhāsanādhirūdhasyāsanāpanayane sati |*
tathavivāsthitir yā tām anye vīrāsanaṃ viduḥ ||

If the seat were removed and one still were sitting in the same way mounted on the lion-seat, some people call it *vīrāsana*.

129. *jaṅghāyā madhyabhāge tu saṃśleṣo yatra jaṅghayā |*
padmāsanaṃ iti proktaṃ tad āsanavicakṣaṇaiḥ ||

When the middle portion of [one] thigh touches [the middle portion of the other] thigh, the experts in [yogic] postures call it *padmāsana*.

130. *saṃpuṭīkṛtya muṣkāgre talapādaṃ tatbopari |*
pāṇikacchapikāṃ kuryād yatra bhadrāsanaṃ tu tat ||

When the soles of the feet are in the area of the testicles, turning into a funnel-shaped vessel, and the fingers of the hands are [placed] upon them, [crossed in one another], that is *bhadrāsana*.

131. *śliṣṭāṅgulī śliṣṭagulphau bhūśliṣṭorū prasārayet |*
yatropaviśya pādaṃ tad daṇḍāsanaṃ udīritam ||

When one is seated on the floor with legs spread wide and the ankles and the toes joined together, that is called *daṇḍāsana*.

132. *pūtapārśṇisamāyoge prāhur utkaṭikāsanaṃ |*
pārśṇibhyāṃ tu bhuvas tyāge tat syād godohikāsanaṃ ||

When the buttocks touch the heels, it is called *utkaṭikāsana*, but when the heels do not touch the ground, it is [called] *godohikāsana*.¹

133. *pralambitabhujadvandam ūrdhvasthasyāsitasya vā |*
sthānaṃ kāyānapekṣaṃ yat kāyotsargaḥ sa kūrītaḥ ||

The position in which one is indifferent towards the body [and in which] one is either seated or standing with both the arms hanging down, that is called *kāyotsarga*.

134. *jāyate yena yeneha vibhītena sthiraṃ manaḥ |*
tat tad eva vidhātavyaṃ āsanaṃ dhyānasādhanaṃ ||

Whichever [posture is required] for the mind to obtain steadfastness, that very posture should be undertaken for the benefit of meditation.

135. *sukhāsanasamāsīnaḥ suśliṣṭādharapallavaḥ |*
nāsāgranyastadyadvando dantair dantān asaṃsprśan ||

136. *prasannavadanaḥ pūrvābhīmukho vāpy udagmukhaḥ |*
apramattaḥ susaṃsthāno dhyātā dhyānodyato bhavet ||

¹ According to the canonical *Kalpasūtra* (V.120), Mahāvīra attained enlightenment in this *godohikāsana*, or "cow-milking pose", whereas according to YŚ it was in the *utkaṭikā*!

A meditator who is seated in a comfortable posture, with the edges of the lips just touching each other, both eyes set on the tip of the nose, the [lower] teeth not touching the [upper] teeth, [and] with a pleasing face, looking at the east or the north, attentive [and] correctly seated [with the spine erect], he will be able to enter into meditation.¹

¹ Cf. BhG VI.10-13.

Breath Control

Breath and Mind

1. *prāṇāyāmas tataḥ kaiścid āśrito dhyānasiddhaye |*
śakyo netarathā kartuṃ manahpavananirjayah ||

Once [the yogic postures (*āsana*) have been mastered], some [teachers] advocate breath control in order to accomplish meditation. If not [practised], the mind and the breath are impossible to control.¹

2. *mano yatra marut tatra marud yatra manas tataḥ |*
atas tulyakriyāv etau saṃvītau kṣīranīravat ||

Where the mind is there the breath is, [and] where the breath is there the mind is. Accordingly, they both have the same activity, mixed like milk and water.

3. *ekasya nāśe 'nyasya syān nāśo vṛttau ca vartanam |*
dhvastayor indriyamatidhvaṃsān mokṣaś ca jāyate ||

When one [of the two] ceases [to function], the other also ceases, and when [one is] active, [the other is also] active. When both [activities] stop, liberation results on account of the cessation of sensory impressions.²

The Seven Varieties of Breath Control

4. *prāṇāyāmo gaticchedaḥ śvāsapraśvāsayor mataḥ |*
recakaḥ pūrakaś caiva kumbhakaś ceti sa tridhā ||

Breath control is defined as the cutting of the flow of exhalation and inhalation. It is threefold, consisting of *recaka*, *pūraka* and *kumbhaka*.³

¹ In the introduction to YŚ V.1 (J:III.969, ll. 12-13), Hemacandra quotes YSū II.29 and its enumeration of the eight limbs of *yoga* (*aṣṭāṅgayoga*). This eightfold scheme is employed as an organizing principle and rhetorical strategy in YŚ. Breath control is, however, rejected as a means to liberation in itself (YŚ/SV VI.4-5, XII.44), but as such approved of as a beneficial method to maintain a healthy body (*kāyārogya*) and acquire knowledge of the time of death (*kālajñāna*), etc. (SV V.1; YŚ/SV V.10ff., 70ff.). Parts of YŚ V are borrowed from Śubhacandra's *Jñānārṇava* (JA), see J:III.1064-1072 n. 1.

² YŚ V.2-3 echoes *Haṭhayogapradīpikā* II.2, IV.24-25.

³ Hemacandra's definition of *prāṇāyāma* agrees fundamentally with Vyāsa's commentary on YSū II.49, which according to Vācaspatimiśra constitutes the common denominator [of all kinds of] breath control (*prāṇāyāmasāmānyalakṣaṇa*). The technical terms *recaka*, *pūraka* and *kumbhaka* are first attested within the classical Yoga tradition in Vācaspatimiśra's *Tattvavaiśārādī* (10th cent. A.D.) and Bhoja's *vṛtti* (11th cent. A.D.) on YSū II.50. The actual practice may, however, be traced back to the *Atharvaveda*. See Tuxen 1982:153; Hauer 1922:10ff.; Zysk 1993.

5. *pratyāhāras tathā śānta uttaraś cādharas tathā |*
ebhir bhedaś caturbhis tu saptadhā kūrtyate paraiḥ ||

According to other [teachers, breath control] is, however, said to be sevenfold due to the [additional] four varieties, *pratyāhāra*, *śānta*, *uttara* and *adhara*.

6. *yat koṣṭhād atiyatnena nāsābrahmapurāṇanaiḥ |*
bahiḥ prakṣepaṇam vāyoh sa recaka iti smṛtaḥ ||

When the breath (*vāyu*),¹ with great effort, is expelled from the abdomen through the nose, the aperture in the crown of the head, and the mouth, it is called *recaka*.

7. *samākṛṣya yad āpānāt pūraṇam sa tu pūrakaḥ |*
nābhīpadme sthīrīkṛtya rodhanaṁ sa tu kumbhakaḥ ||

When [the breath] has been drawn [out of the body], the process of filling [the body with breath] from the anus [to the abdomen (*kuṣṭha*) is called] *pūraka*. The process of sustaining [the breath], firmly holding it in the lotus of the navel, is [called] *kumbhaka*.

8. *sthānāt sthānāntarotkarṣaḥ pratyāhāraḥ prakīrtyate |*
tālunāsānanadvāir nirodhaḥ śānta ucyate ||

Pratyāhāra is defined as the drawing [of the breath] from one place [of the body] to another place, [such as from the navel to the heart]. Preventing [the breath from escaping] through the apertures of the mouth, nose and palate is called *śānta*.

9. *āpīyordhvam yad utkṛṣya hrdayādiṣu dhāraṇam |*
uttaraḥ sa samākhyāto viparītas tato 'dharaḥ ||

When [the breath is] inhaled, drawn upwards [and] held in the region of the heart, it is called *uttara*. The opposite [process, leading the breath downwards, is called] *adhara*.

10. *recanād udaravyādheḥ kaphasya ca parikṣayaḥ |*
puṣṭiḥ pūrakayogena vyādhighātaś ca jāyate ||
 11. *vikasaty āśu hṛtpadmam granthir antar vibhidhyate |*
balasthairyavivṛddhiś ca kumbhanād bhavati sphuṭam ||
 12. *pratyāhārād balaṁ kāntir doṣaśāntiś ca śāntataḥ |*
uttarādhara sevātaḥ sthīratā kumbhakasya tu ||

As a result of the process of emptying [the body of breath] (*recana*), abdominal disorders as well as [diseases caused] by [an overproduction of] phlegm are cured, whereas due to the process of filling [the body with breath] (*pūraka*), [the body] becomes well nourished and sicknesses are removed. As a consequence of

¹ The terms *vāyu*, *marut* and *prāṇa* are used synonymously. Cf. Filliozat 1949:52ff., 147.

the process of suspending [the breath] (*kumbhana*), the heart-lotus (*hṛtpadma*) bursts into flower, as the internal knot (*granthi*) is untied,¹ [and] stamina increases. Strength and glow [of the body] is the outcome of *pratyāhāra* and from *śānta* results the balancing of the bodily humours[: wind (*vāta*), bile (*pitta*), and phlegm (*kapha*)]. [Finally], the suspension of the breath is stabilized as a result of *uttara* and *adhara*.

The Five Breaths: Area, Colour, Activity, Purpose and Seed Mantra

13. *prāṇam apānasamānāv udānam vyānam eva ca |*
prāṇāyāmair jayet sthānavarṇakriyārthabījavit ||

He who knows the area [which a particular breath occupies inside and outside of the body], as well as the colour, activity, purpose and seed[-*mantra* of each of the five breaths], [only] he may control [the five breaths] – *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna* – through [the different kinds of] breath control.²

14. *prāṇo nāsāgrahrnnābhipādāṅguṣṭhāntago harit |*
gamāgamaprayogena tājīyo dhāraṇena vā ||

Prāṇa operates inside the tip of the nose, the heart, the navel and in the toes of the feet. It is green [and] controlled through the process of *gama*, *āgama* or *dhāraṇa*.

15. *nāsādisthānayogena pūraṇād recanān muhuḥ |*
gamāgamaprayogaḥ syād dhāraṇam kumbhanāt punaḥ ||

Gama and *āgama* are exercised by repeatedly emptying and filling [the body of breath, respectively], through [the mentioned] spots, such as the nose. *Dhāraṇa*, on the other hand, is the outcome of the process of sustaining [the breath].

16. *apānaḥ kṛṣṇarug manyāpṛsthapṛsthāntapārśnigaḥ |*
jeyaḥ svasthānayogena recanāt pūraṇān muhuḥ ||

¹ Cf. YŚ V.265. Even though mentioned already in the *Muṇḍakopaniṣad* (II.2.8) and *Kāthopaniṣad* (II.3.15), systematical doctrines of a knot or knots (*granthi*) connected with the heart[-lotus] and the other *cakras*/lotuses belong to the post-classical, Hindu Tantric traditions. See Gupta 1979:175-176. For the specific Jaina idea of *granthi* as e.g. described in the *Vīṣeṣaśyaśyabhaṣya* (1194-1195) of Jinabhadra (6th cent. A.D.), see Jaini 1979:141-146.

² The description of the five breaths in YŚ/SV V.16-20 and SV V.1 follows with a slight variation the classical account given by Vyāsa and Vācaspatimiśra on YSū III.39. For a historical exposition of these breaths, see Ewing 1901; Brown 1919; for their meaning in traditional medicine, see Filliozat 1949:52ff., 142ff.

Apāna operates inside the nape of the neck, [the lower part of] the back, the rectum and in the heels. It is black [and] it is to be conquered through the process of repeatedly filling and emptying [the breath] at [every] specific spot.

17. *śuklaḥ samāno hr̥nnābhisarvasandhiṣv avasthitaḥ |*
jeyaḥ svasthānayogenāsakṛd recanapūraṇāt ||

Samāna is located in the heart, navel, and in all the joints [of the body]. It is white [and] it is to be controlled through the process of repeatedly emptying and filling [the body] at [every] specific spot, [such as the heart].

18. *rakto hṛtkaṇṭhatālubhrūmadhyamūrdhani samsthitāḥ |*
udāno vaśyatām neyo gatyāgatiprayogataḥ ||

Udāna is located in the heart, throat, palate, between the eye-brows, and in the forehead. It is red [and] it should be brought under control through the process of *gati* and *āgati*.¹

19. *nāsākarsaṇayogena sthāpayet tam hr̥dādiṣu |*
balād utkṛṣyamāṇam ca ruddhvā ruddhvā vaśam nayet ||

By means of the process of drawing [*udāna*] through the nostrils and placing it inside the heart, one may firmly control it even if it forcibly moves upwards.

20. *ṣarvatvagvṛttiko vyānaḥ śakrakārmukasannibhaḥ |*
jatavyaḥ kumbhakābhyāsāt saṅkocaprasṛtikramāt ||

Vyāna occupies all [areas of the body] where there is skin. It resembles a rainbow [in colour and] should be controlled through the practice of sustaining the breath (*kumbhaka*), regularly contracting and expanding [the breath].

21. *prāṇāpānasamānodānavyāneṣv eṣu vāyuṣu |*
yaṁ paṁ vaṁ roṁ loṁ bījāni dhyātavyāni yathākramam ||

One should meditate on the seed[-mantras], *yaṁ*, *paṁ*, *vaṁ*, *roṁ* and *loṁ* while [controlling] the breaths, *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna*, respectively.²

22. *prābalyaṁ jāṭharasyāgner dūrghaśvāsamarujjayau |*
lāghavaṁ ca śarīrasya prāṇasya vijaye bhavet ||

When *prāṇa* is restrained, the digestive fire is strengthened, breathing is stable, [all other] breaths brought under control, and the body is light.

¹ = *gama* and *āgama*. See YŚ V.15.

² The combination of *prāṇāyāma* and *mantras*, which is fundamental to Tantric Yoga, is not found in the classical sources prior to Mādhava's description of *Pātañjaladarśana* in chapter XV of the *Sarvadarśanasamgraha* (14th cent. A.D.). On early speculations on the relation between speech and breath, and the origins of *prāṇāyāma*, see Padoux 1990:24-26; Hauer 1958:26.

23. *rohaṇaṃ kṣatabhaṅgāder udarāgneḥ pradīpanam |*
varco 'lpatvaṃ vyādhighātāḥ samānāpānayoḥ jaye ||

When *samāna* and *apāna* are controlled, [physical] wounds, fractures, etc., are healed, the digestive fire is kindled, excrement becomes a bit less, and diseases are cured.

24. *utkrāntir vāripankādyaś cābādhodānanirjaye |*
jaye vyānasya śītoṣṇāsaṅgaḥ kāntir arogitā ||

When *udāna* is conquered, the departure [from the body at the time of death may take an upward direction through paths such as *arcimārga*].¹ Furthermore, one is not affected by water, mud, etc.² When *vyāna* is controlled, one becomes detached from heat and cold, and [the body becomes] radiant and healthy.

25. *yatra yatra bhavet sthāne janto rogaḥ prapīḍakaḥ |*
tacchāntyai dhārayet tatra prāṇādimarutaḥ sadā ||

In every part [of the body] where a person may have a harmful disease, there one should continually employ the breaths of *prāṇa*, etc., in order to cure it.

26. *evam prāṇādivijaye kṛtābhyāsaḥ pratikṣaṇam |*
dhāraṇādikam abhyasyen manassthairyakṛte sadā ||

Thus, one who has completed the practice related to the control of *prāṇa*, etc., should without interruption cultivate concentration (*dhāraṇā*) [of the breath and] other things [such as meditation (*dhyāna*) and absorption (*samādhi*)], in order to permanently stabilize the mind.³

27. *uktāsanāsamāsīno recayitvānilaṃ śanaib |*
āpādāṅguṣṭhaparyantaṃ vāmamārgaṇa pūrayet ||
 28. *pādāṅguṣṭhe manas pūrvam ruddhvā pādātale tataḥ |*
pārśṇau gulphē ca jaṅghāyām jānuny ūrau gude tataḥ ||
 29. *līṅge nābhau ca tunde ca bṛikāṅtharasane 'pi ca |*
tālunāsāgrānetre ca bhrūvor bhāle śīrasy aṭha ||
 30. *evam raśmīkramaṇaiva dhārayan marutā saba |*
sthānāt sthānāntaram nītvā yāvad brahmaṇḍam nayet ||
 31. *tataḥ kramaṇa tenaiva pādāṅguṣṭhāntam ānayet |*
nābhīpadmāntaram nītvā tato vāyūṃ virecayet ||

¹ *Arcimārga* most probably refers to the *devayāna* described e.g. in *Bṛhadāraṇyakaopaniṣad* VI.1.3, 18 and *Chāndogyaopaniṣad* IV.15.5-6, V.10.1. See Woods 1977:268 with n. 2; Tuxen 1982:192. Cf. Vyāsa and Vācaspatiśrī on YSū III.39.

² Cf. YSūbh III.4, 39.

³ SV V. 26 glosses °*ādika* in *dhāraṇādikam* with *dhyāna* and *samādhi*. Hemacandra may either have omitted *pratyāhāra*, which otherwise traditionally follows the practice of *prāṇāyāma* (cf. YŚ V.1 n.), or, gathering from the method (*vidhi*) and results of concentration (*dhāraṇā*) described in YŚ V.27-36, refers to the practice of *saṃyama* as defined in YSūbh III.4.

Seated in [one of] the [yogic] postures [previously] described,¹ [such as the *paryāṅkāsana*], having slowly emptied the breath [out of the body], one should fill [the body with breath] through the left nostril down to the toes of the feet [in order to practice concentration (*dhāraṇā*)]. [The breath together with] the mind should first be held in the toes of the feet, then into the soles of the feet, the heels, ankles, shanks, knees, thighs, rectum, genital organ, navel, abdomen, heart, throat, tongue, palate, tip of the nose, eyes, eyebrows, forehead and [finally] in the head. Thus, bringing [the mind] together with the breath from one place [of the body] to the other, like the passing of a thread [through different spots], one should bring [them] to the aperture on the top of the head (*brahmaṇḍa*). After that one should in a similar way gradually bring [the breath], along with the mind, back to the toes of the feet [and] having led the breath into the lotus of the navel, it should be cleared [from the body].

32. *pādāṅguṣṭhādau jaṅghāyām jānūrugudamehane |*
dhāritab kramaśo vāyuh śīghragatyai balāya ca ||
33. *nābhau jvarādighātāya jaṭhare kāyaśuddhaye |*
jñānāya hṛdaye kūrmanādyām rogajarācchide ||
34. *kanthe kṣuttarśanāśāya jihvāgre rasasaṁvide |*
gandhajñānāya nāsāgre rūpajñānāya cakṣuṣoḥ ||
35. *bhāle tadroganāśāya krodhasyopasāmayā ca |*
brahmarandhre ca siddhānām sāṅgād darśanahetave ||

When the breath is regularly held in the toes of the feet, etc.,² [as well as] in the shanks, knees, thighs, rectum and genital organ, one attains speedy movement and strength.³ [When it is held] in the navel, fevers, etc., disappear, [and when it is held] in the stomach, the body becomes purified. [When it is held] in the heart, one becomes knowledgeable,⁴ [and when] in the tortoise-like vein [in the chest] (*kūrmanāḍī*),⁵ disease and ageing are cut off. [When the breath is held] in the throat, hunger and thirst are removed,⁶ [and when] on the tip of the tongue, knowledge of taste results. [When held] on the tip of the nose, knowledge of smell results,⁷ [and when] in both the eyes, knowledge of form is the outcome. [When the breath is held] in the forehead, diseases pertaining to it disappear and

¹ YŚ IV.124-136.

² =in the heels (*pārṣṇī*) and ankles (*gūlpha*).

³ Cf. YSū III.48.

⁴ Cf. YSū III.34. See Tuxen 1982:186.

⁵ See YSū III.31; Tuxen 1982:191 with n. 436.

⁶ Cf. YSū III.30.

⁷ Cf. YSū III.36.

anger is subsided, [and when] in the aperture on the top of the head (*brahmarandhra*), direct perception of the *siddhas*¹ results.

36. *abhyasya dhāraṇām evaṃ siddhīnām kāraṇam param |*
ceṣṭitam pavamānasya jānīyād gatasamśayaḥ ||

Thus, having practised concentration, which is the supreme instrument [for the acquisition] of miraculous powers (*siddhi*), one should know without a doubt the activity of the breath.

37. *nābher niṣkrāmataś cāram hr̥madhyena yato gatim |*
tiṣṭhato dvādaśānte tu vidyāt sthānam nabhasvataḥ ||

When [the breath] is exhaled from the navel [it is known as] *cāra* [and] when it is brought through the heart [it is known as] *gati*. However, when the breath is located in the twelfth exit (*dvādaśānta*) [or the aperture of the crown of the head (*brahmarandhra*)], it is known as *sthāna*.

38. *taccāragamanasthānajñānād abhyāsayogataḥ |*
jānīyāt kālam āyus ca śubhāśubhaphalodayam ||

Through the improvement of the knowledge of the *cāra*, *gamana*, and *sthāna* of the [breath], one can know [the time of] death and [the duration of] life, as well as the origin of good and bad results [of one's previous actions].

39. *tataḥ śanaḥ samākṛṣya pavanena samam manah |*
yogī hṛdayapadmāntar viniveśya niyantrayet ||

Then, having gradually withdrawn the mind along with the breath [from the aperture of the crown of the head (*brahmarandhra*)], the mendicant (*yogin*) makes it enter inside the lotus of the heart [and] restrains it [there].²

40. *tato 'vidyā vilīyante viśayecchā vinaśyati |*
vikalpā vinivartante jñānam antar vijr̥mbhate ||

As a result [of restraining the mind and the breath in the heart lotus], ignorance disappears, desires for sensual enjoyments are eliminated, mental constructions do not arise, and knowledge blossoms from within.

41. *kva maṇḍale gatiḥ vāyoh samkramah kva kva viśramah |*
kā ca nāḍīti jānīyāt tatra citte sthīrīkṛte ||

¹ The term *siddha* most probably refers to the semi-divine beings who inhabit the atmosphere between the earth and heaven and who may be perceived through the practice of *saṃyama*, according to YSūbh III.32. In a purely Jaina context, the term alludes to the liberated Selves (*siddha*) populating the apex of the Jaina cosmos.

² Cf. YSūbh III.34; Tuxen 1982:186.

When the mind is made steady there [in the heart-lotus],¹ one may know in which operational field (*maṇḍala*) the breath has its activity, in which [element] it enters, where it rests, and [in] which artery (*nāḍī*) [it operates].

The Four Operational Fields

42. *maṇḍalāni ca catvāri nāsikāvivare viduḥ |*
bhaumavāruṇavāyavyāgneyākhyāni yathottaram ||

The nasal cavities have four operational fields (*maṇḍala*) related to the earth, water, air and fire [element], respectively.²

43. *prthivībījasampūrṇam vajralāñchanasamyutam |*
caturasram drutasvarṇaprabham syād bhaumamaṇḍalam ||

The operational field related to the earth [element] is endowed [at its centre] with the seed[-*mantra*] of earth, [*keṣi*], [and] the mark of a diamond. It is square [and] it has the colour of molten gold.

44. *syād ardhacandrasamsthānam vāruṇākeṣaralāñchitam |*
candrābham amṛtasyandasāndram vāruṇamaṇḍalam ||

The operational field related to the water [element] is endowed with the syllable related to water (*vāruṇa*), [*va*]. It is shaped as a half-moon, it is full of flowing nectar [and] it has the colour of the moon.

45. *snigdhāñjanaghanacchāyam svṛttam bindusamkulam |*
durlakṣam pavanākrāntam cañcalam vāyumaṇḍalam ||

The operational field related to the air [element] is accompanied by the [seed- (*bīja*) *mantra* of] air (*pavana*), [*ya*]. It has a round shape with a dot [in the centre]. It is recognized with difficulty, is unsteady, and has a dark [blue] colour like glossy collyrium (*snigdhāñjana*).

46. *ūrdhvajvālācitam bhīmam trikoṇam svastikānvitam |*
sphuliṅgapiṅgam tadbhījam jñeyam āgneyamaṇḍalam ||

The operational field related to the fire [element] is to be known by its seed- [*mantra*, *ra* (*repha*)]. It is filled with flames spreading upwards, it is dreadful, triangular [in shape] [and] endowed with a *svastika*. It has a reddish, brown [colour] like a spark of fire.

¹ Cf. YSū III.34: *hrdaye cittasamvit* (= *samādhi*).

² Cf. TC I.275 with n. 331. The location of these *maṇḍalas* and their relation with the two arteries (*nāḍī*), *iḍā* and *piṅgalā* (YŚ V.57), deviates from most Buddhist and Hindu – Śaiva and Vaiṣṇava (Pāñcarātra) – Tantric texts. Cf., however, *Samvarodayatantra* V.35-41, 52, 54, VI. 6-8, X.28, 34, XIII.9.

47. *abhyāśena svasaṃvedyaṃ syān maṇḍalacatuṣṭayam |*
kramaṇa saṃcarams tatra vāyur jñeyaś caturvidhaḥ ||

Through practice, the four operational fields [intentionally] become intelligible to oneself. The breath moving continuously in the [four *maṇḍalas*] should be known as being of four different kinds:

The Breaths of the Operational Fields

48. *nāsikārandhram āpūrya pītavarṇaḥ śanair vahan |*
kavoṣṇo 'ṣṭāṅgulaḥ svaccho bhaved vāyuh purandaraḥ ||

Purandara is [that] breath which completely fills the nasal cavities. It is yellow, slightly warm, transparent [and] blows slowly outwards [upto] eight *āṅgulas* [or finger's breadths].

49. *dhavalāḥ śītaḥ 'dhastāt tvaritatvaritaṃ vahan |*
dvādaśāṅgulamānaś ca vāyur varuṇa ucyaṭe ||

The breath called *varuṇa* is white. It is cool and it blows very quickly downwards measuring twelve *āṅgulas*.

50. *uṣṇaḥ śītaś ca kṛṣṇaś ca vahan tiryag anārataṃ |*
ṣaḍāṅgulapramāṇaś ca vāyuh pavanasaṃjñitaḥ ||

The breath called *pavana* is black. It is [sometimes] hot and [sometimes] cold, and it blows continuously across measuring six *āṅgulas*.

51. *bālādityasamajyotir atyuṣṇaś caturaṅgulaḥ |*
āvartavān vahanṃ ūrdhvaṃ pavano dahanāḥ smṛtaḥ ||

The breath called *dahana* has the same [ruddy] colour as the newly risen sun. It is excessively hot and it blows upwards, like a cyclone, [to the extent of] four *āṅgulas*.

52. *indram stambhādikāryeṣu varuṇaṃ śastakarmasu |*
vāyuṃ malinaloleṣu vaśyādaṃ vahnim ādiṣet ||

One should direct one's attention towards *purandara* (*indra*) when undertaking [rites] such as stopping (*stambha*), to *varuṇa* in case of praiseworthy tasks, to *pavana* (*vāyu*) in case of [morally] impure and confused actions, [and] towards *dahana* (*vahni*) in case of [rites] such as subduing (*vaśya*).¹

¹ In most Buddhist and Hindu Tantric texts intense contemplation on the four *maṇḍalas* mentioned here constitutes a prerequisite for accomplishing the six Tantric rites (*ṣaṭkarmāṇi*). Even though Hemacandra does not inform the reader of the actual mechanics of how to activate the breaths in the *maṇḍalas*, we may assume that he refers to a similar practice in YŚ/SV V.52. On *ṣaṭkarmāṇi*, see YŚ VIII.31 n. For an alternative or complementary way of achieving Tantric rites, see YŚ VIII.31.

53. *chatracāmarahastyaśvarāmārājyādisampadam |*
manīṣitam phalam vāyuh samācaṣṭe purandarah ||
54. *rāmārājyādisampūrṇaiḥ putrasvajanabandhubhīḥ |*
sāreṇa vastunā cāpi yojayed varuṇaḥ kṣaṇāt ||
55. *kṛṣṣeṣvādikaṃ sarvaṃ api siddhaṃ vinaśyati |*
mṛtyubhīḥ kalaho vairam trāsaś ca pavane bhavet ||
56. *bhayaṃ śokaṃ rujaṃ duḥkhaṃ vighnavyūhapaṇḍarāṃ |*
saṃsūcayed vināśaṃ ca dahano dahanātmakaḥ ||

When the *purandara* breath is active, whatever is desired, such as a [royal] umbrella and whisk, an elephant, a horse, a woman, or [even] a kingdom, will be fulfilled. When *varuṇa* [is active], it instantly endows a person with women, a kingdom, sons, kinsmen, relatives and [other] valuable things. When *pavana* [is active], even accomplished [tasks] related to agriculture, service, etc., all are destroyed, and [instead] fear of death, anguish, hostility and fright prevail. When *dahana*, which has the nature of burning, [is active], it forebodes fear, sorrow, disease, suffering, and an unbroken series of odds and obstacles as well as destruction.

57. *śaśāṅkaravimārgeṇa vāyavo maṇḍaleṣv amī |*
viśantaḥ śubhadāḥ sarve niṣkrāmanto 'nyathā smṛtāḥ ||

When [any one of] these [four] breaths enter the operational fields through the path of the moon (*śaśāṅkamārge*) or the path of the sun (*ravimārge*) – [i.e. through the left or the right nostril] – they yield auspicious [results]. When they depart [from either of the two], they are said to [produce] the reverse [result].

58. *praveśasamaye vāyur jīvo mṛtyus tu nirgame |*
ucyate jñānibhis tādṛk phalam apy anayos tataḥ ||

When the breath enters [the operational field (*maṇḍala*)] it is [called] “life”, but when it departs it is [called] “death”, by the wise. These [i.e. life and death] are therefore [not only the terms, but also] the results of the two breaths.

59. *pathendro indravaruṇau viśantau sarvasiddhidau |*
ravimārgeṇa niryāntau praviśantau ca madhyamau ||
60. *dakṣiṇena viniryāntau vināśāyānilānalau |*
niḥsarantau viśantau ca madhyamāv itareṇa tu ||

When *purandara* (*indra*) and *varuṇa* enter through the path of the moon (*pathendu*), they grant universal success. When they depart and enter through the path of the sun (*ravimārge*), [they grant] mediocre [success]. When *pavana* (*anila*) and *dahana* (*anala*) depart through the right [nostril (i.e. the path of the sun)], it results in ruin, but when they depart and enter through the other, [left nostril (i.e. the path of the moon)], they yield] mediocre [success].

The Three Arteries

61. *idā ca piṅgalā caiva suṣumnā ceti nādikāḥ |*
śaśisūryaśivasthānam vāmadakṣiṇamadhyagāḥ ||

The arteries include *idā*, *piṅgalā* and *suṣumnā*. [*Idā*] resides in the left [side of the body] and is the sphere of the moon. [*Piṅgalā*] is located in the right [side of the body] and is the abode of the sun. [*Suṣumnā*] moves in the middle [of the body] and is the abode of liberation (*śivasthāna*).¹

62. *pṛyūṣam iva varṣantī sarvagātreṣu sarvadā |*
vāmāmrtamayī nādi sammatābhīṣṭasūcikā ||
 63. *vahanty anīṣṭaśamsitri saṃhartrī dakṣiṇā punaḥ |*
suṣumnā tu bhavet siddhinirvāṇaphalakāraṇam ||

The left artery consists of nectar constantly being showered as it were on all the limbs [of the body and] it is believed to fulfill [all] desires. On the other hand, when the right artery is blowing it is responsible for calamity and failure. *Suṣumnā*, however, is the agency of miraculous powers (*siddhi*), [such as the ability to become infinitely small],² and liberation (*nirvāṇa*).

64. *vāmaivābhyudayaḍiṣṭaśastakāryeṣu sammatā |*
dakṣiṇā tu ratāhārayuddhādau dīptakarmaṇi ||

When [the breath] rises in the left [artery] only, auspicious actions, such as [performing] a sacred rite (*iṣṭa*), are approved of, whereas when [the breath rises in] the right [artery], [even] sex, taking food, warfare,³ etc., are [accepted as] auspicious actions.⁴

65. *vāmā śastodaye pakṣe site kṛṣṇe tu dakṣiṇā |*
trīṇi trīṇi dinānīndusūryayor udayaḥ śubhaḥ ||

During the bright fortnight when [the sun] is rising, the [blowing of the] left [artery] is [considered] auspicious, whereas during the dark fortnight the right [artery is considered auspicious]. The rising [of the breath] in the moon and the sun [artery] is, [however, only considered] auspicious for three days each.

¹ In the classical Yoga tradition, *suṣumnā* is first mentioned by Vyāsa (on YSū III.32) and then later by Vacaspātimisra (on YSū I.36, III.32). The *Sarvasiddhāntasamgraha* (I.54, II.47-48), which probably belongs to the 9th or 10th century A.D. since it in verse XII.99 refers to the *Bhāgavatapurāṇa*, mentions all three arteries, *idā*, *piṅgalā* and *suṣumnā*, in its outline of Patañjali's teachings.

² See YSūbh III.45.

³ Cf. YŚ V.225; TC I.515. Jainism did not possess a doctrine of righteous war (*dharmya yuddha*). On the other hand, in line with Kauṭilya's *Arthaśāstra* and in opposition to MS and BhG (II.31-34), it did not exclude warfare as a last resort.

⁴ Cf. YŚ V.52.

66. *śaśāṅkenodaye vāyoh sūryeṇāstaṃ śubhāvaham |*
udaye raviṇā tv asya śaśināstaṃ śivam matam | |

When the breath rises through the moon[-artery] and sets through the sun[-artery], it grants happiness. It is [also] considered auspicious when it rises through the sun[-artery] and sets through the moon [artery].

67. *śitapakṣe dinārambhe yatnena pratipaddine |*
vāyor vīkṣeta saṃcāram praśastam itaram tathā | |
 68. *udeti pavanah pūrvam śaśiny eṣa tryaham tataḥ |*
saṃkrāmati tryaham sūrye śaśiny eva punas tryaham | |
 69. *vahed jāvad brhatparvakrameṇānena mārutaḥ |*
kṛṣṇapakṣe punaḥ sūryodayapūrvam ayam kramah | |

One should therefore closely examine the movement of the breath – auspicious or not – at daybreak on the first day of the bright fortnight. The first three days the breath rises in the moon[-artery], then it enters [at sunrise] into the sun[-artery] for three days, again [it enters] into the moon[-artery] for three days, [and] in this way the breath goes on blowing [from one artery to the other] up to the full-moon day. On the contrary, during the dark fortnight [the breath] first rises [at sunrise] in the sun[-artery] for three days, then in the moon-artery for three days, and in this way [the breath continues to shift between the right and the left artery].

Divination

i. The Time of Death according to the Movement of the Breath in the Arteries

70. *trīṇ pakṣān anyathāve 'sya māsaṣaṭkena pañcatā |*
pakṣadvayam viparyāse 'bhiṣṭabandhuvipad bhavet | |
 71. *bhavet tu dāruṇo vyādhir ekaṃ pakṣam viparyaye |*
dvitrādyaham viparyāse kalahādikam uddiśet | |

If for three fortnights [the breath blows] in a reverse [direction], death [will occur] for that [person] in the course of six months.¹ If [the breath blows in] a reverse [direction] for two fortnights, death strikes dear relatives. If [the breath blows] in a reverse [direction] for one fortnight, there will be violent disease,

¹ The preoccupation with the last moments of life was as important to medieval Jainism as it was to Hinduism. It involved control of the process of death (see YŚ/SV III.148-155 on *saṃlekhanā*) as well as unorthodox practices, such as worship of the dead, which even Hemacandra and Kumārapāla are reported to have engaged in (Granoff 1992:187-188 with n. 20, 193 with n. 35).

[and] if [the breath blows] in a reversal [manner] for two or three days, it forebodes dispute, etc.¹

72. *ekaṃ dve trīṇy aborātrāṇy arka eva marud vahan |*
varṣais tribhir dvābhyām ekenāntāyendau ruje punaḥ ||

If the breath blows exclusively for a day and a night in the sun[-artery], death [occurs] in three years. If [it blows in the sun-artery] for two days and nights, [death occurs] after two years. [If the breath blows] for three days and nights, [death occurs] in one year. If [the breath blows] in the moon[-artery in a similar way], disease [follows].

73. *māsam ekaṃ ravāv eva vahan vāyur vinirdiśet |*
aborātrāvadhīm mṛtyum śaśāṅke tu dhanakṣayaṃ ||

If the breath blows exclusively in the sun[-artery] for one month, it forebodes death within the period of a day and a night, but if [it blows] in the moon[-artery] for a similar period of time, it foreshadows] loss of property.

74. *vāyus trimārgagaḥ śamsen madhyāhnāt parato mṛtim |*
daśāhaṃ tu dvimārgasthaḥ samkrāntau maraṇaṃ diśet ||

The breath which operates in [all] three arteries – [īdā, piṅgalā and suṣumnā] – portends death in the afternoon, whereas [that breath which] abides in the [first] two arteries forebodes death once it transgresses [from one artery to the other].

75. *daśāhaṃ tu vahann indāv evodvegaruje marut |*
itaś cetaś ca yāmārdhaṃ vahan lābhārcanādikṛt ||

If the breath exclusively blows in the moon[-artery] for ten days, it causes anxiety and disease, and if it blows from one [artery] to the other [every] one and a half hour, it generates acquisition, respect, etc.

¹ Early Jainism, like Buddhism, condemned divination. *Uttarādhyāyanasūtra* VIII.13 states e.g.: “Those who interpret the marks of the body, and dreams, and who know the foreboding changes in the body (*aṅgavidyā*), are not to be called śramaṇas; thus the preceptors have declared.” See also *Sūtrakṛtāṅgasūtra* II.2.25, III.6.78; *Uttarādhyāyanasūtra* XV.7, XX.45, XXXI.19. Nevertheless, divination became part of lay religion as reflected in the voluminous and extra-canonical *Aṅgavijjā*, which in practice earned scriptural status. The *Aṅgavijjā* was composed in Prākṛit by an unknown author around the time of Varāhimihira (Pingree 1981:75 with n. 47). For a digest of its main content, see Schubring 1962:122-125; Jain 1992:153-163. During the medieval period Jaina divination was influenced by Tantrism and was utilized for mundane purposes under the supervision of advanced laymen (*yati*) and monks. For further references to Jaina divination, see Mitra 1939, 1941, 1942; Shah 1947. The determination of the time of death based on the movement of the breath in the arteries/nostrils is first systematically treated from YŚ V.86 onwards. For references to this kind of prognostication, see Pingree 1981:77-79; Velankar 1944:458. On divination in Indian religions, see e.g. Kane 1930-1962 (V.2):719-814; Gonda 1963:257; Thurston 1912; Negelein 1912; Meyer 1937 (III):309; Bosch 1944:115-120 (bibliography).

76. *viṣuvatsamayaprāptau spandete yasya cakṣuṣī |*
ahorātreṇa jānīyāt tasya nāśam asaṁśayam ||

It should be known that he whose eyes flutter at the equinoctial point when [the breath changes from one artery to the other at midnight], he will doubtlessly [meet] his death within a day and a night.

77. *pañcātikramya saṁkrāntir mukhe vāyur vahan diśet |*
mitrārthahānī nistejo 'narthān sarvān mṛtim vinā ||

If the breath blows through the mouth, having passed five times [between the left and right artery], it forebodes loss of friends and wealth, lack of vital power, and all [kinds of] misfortune, [such as anxiety, disease and travelling abroad], except death.

78. *saṁkrāntiḥ samatikramya trayodaśa samīraṇaḥ |*
pravahan vāmanāsāyām rogodvegādi sūcayet ||

If the breath blows in the left nostril [or artery], having passed thirteen times, it portends disease, anxiety, etc.

79. *mārgaśīrṣasya saṁkrāntikālād ārabhya mārutaḥ |*
vahan pañcāham ācaṣṭe vatsare 'ṣṭādaśe mṛtim ||

If the breath blows [in a single artery] for five days, beginning from [the first day of the month] of *Mārgaśīrṣa* (November-December), it portends death in eighteen years.

80. *śaratsaṁkrāntikālāc ca pañcāham māruto vahan |*
tataḥ pañcadaśābdānām ante maraṇam ādiśet ||

If the breath blows [in a single artery] for five days from [the first day of] the setting in of autumn [during the month of *Āśvina* (September-October)], then [that] presages death by the end of fifteen years.

81. *śrāvaṇādeḥ samārabhya pañcāham anilo vahan |*
ante dvādaśavarṣāṇām maraṇam parisūcayet ||

82. *vahan jyēṣṭhādīdivasād daśāhāni samīraṇaḥ |*
diśen navamavarṣasya paryante maraṇam dhruvam ||

83. *ārabhya caitrādyadināt pañcāham pavano vahan |*
paryante varṣaṣaṭkasya mṛtyum niyatam ādiśet ||

84. *ārabhya māghamāsādeḥ pañcāhāni marud vahan |*
samvatsaratrayasyānte saṁsūcayati pañcatām ||

If the breath has begun to blow [in a single artery] for five days from the beginning of [the month of] *Śrāvaṇa* (July-August), it forebodes death by the end of twelve years. If the breath blows for ten days from the first day of [the month of] *Jyēṣṭhā* (May-June), death [will] certainly [occur] by the end of nine years. If the breath blows for five days beginning from the first day of [the month of] *Caitra* (March-April), it definitively indicates death by the end of six years. If the

breath blows for five days from the beginning of the month of *Māgha* (January-February), it portends death by the end of three years.

85. *sarvatra dvitricaturān vāyus ced divasān vahet |*
abdabhāgais tu te śodhyā yathāvad anupūrvaśah ||

At all seasons, if the breath blows for two, three or four days [in the same artery], parts of the year should be subtracted proportionately [to the month and how many days the breath blows in the same artery].¹

86. *athedānīm pravakṣyāmi kiñcit kālasya nirṇayam |*
sūryamārgam samāśrītya sa ca pauṣṇe 'vagamyate ||

In the following, I will briefly reveal [to you the different methods of how to] determine the time of death. This is [only] possible to know at [the time of] *Pauṣṇa* resorting to [the breath's movement inside] the path of the sun.

87. *janmaṛkṣagatē² candre samasaptagatē ravau |*
pauṣṇanāmā bhavet kālo mṛtyunirṇayakāraṇam ||

When the moon has entered the constellation of one's birth [and] the sun has entered the opposite position (*samasapta*)³ begins a time called *Pauṣṇa* which renders possible the determination of the time of death.

88. *dinārdham dinam ekam ca tadā sūrye marud vahan |*
caturdaśe dvādaśe 'bde mṛtyave bhavati kramāt ||

If the breath blows in the sun[-artery] for half a day, or one day, during the time (*tadā*) [of *Pauṣṇa*], it will lead to death in fourteen [and] twelve years, respectively.

89. *tathaiva ca vahan vāyur ahorātram dvyaḥam tryaḥam |*
daśamaṣṭamaṣaṣṭhābdeṣu antāya bhavati kramāt ||

Likewise, if the breath blows [in the sun-artery] for a day and a night, [or] for two or three days, death will occur in the tenth, eighth and sixth year, respectively.

¹ The time of death is thus proportionate to the month and number of days during which the breath blows in the sun-artery. In YŚ V.79 it is stated that if the breath blows in a single artery for five days from the first day of the month of *Mārgaśīrṣa* (November-December), death will occur in eighteen years or 216 months or 6480 days. Accordingly, each day equals 1296 days. Thus, if the breath blows for four days death will occur in 6480-1296 days=5184 days=14 years, 4 months and 24 days, whereas if the breath blows for three days under the same circumstances, 1296 should be subtracted from 5184 days. See SV V.85 (J:III.1003, ll. 4-7).

² *janmaṛkṣa*^o (*metri causa*) for *janmaṛkṣa*^o.

³ "The even seventh" (*samasapta*) refers to the 7th, i.e. opposite, sign of the zodiac from any given point.

90. *vahan dināni catvāri turye 'bde mṛtyave marut |*
sāṣītyahaḥsahasre tu pañcāhāni vahan punaḥ | |

If the breath blows for four days [in the sun-artery], it leads to death in the fourth year, whereas [if it] blows for five days, [death occurs] in [three years or] 1080 days.

91. *ekadvitricatuhpañcacaturviṃśatyahakṣayāt |*
ṣaḍādīn divasān pañca śodhayed iha tadyathā | |

[If the breath blows in the sun-artery for] six, [seven, eight, nine and ten] days, one should subtract five times [from 1080 days] by deducting 1, 2, 3, 4, 5 times 24 in the following manner:

92. *ṣaṭkaṃ dinānām adhyarkaṃ vahaṃāne samīraṇe |*
jīvaty ahnām sahasraṃ ṣaṭpañcāśaddivasādhikam | |

If the breath blows in the sun-artery for six days, one remains alive for 1056 days (1080-1×24).

93. *sahasraṃ sāṣṭakaṃ jīved vāyau saptaḥavāhīni |*
saṣaṭtriṃśan navaśatīm jīvet tv aṣṭāhavāhīni | |

If the breath blows for seven days [in the sun-artery], one remains alive for 1008 days (1056-2×24), whereas if it blows for eight days, one remains alive for 936 [days] (1008-3×24).

94. *ekatraiva navāhāni tathā vabati mārute |*
ahnām aṣṭaśatīm jīvec catvāriṃśad dinādhikām | |

Likewise, if the breath blows for nine days in one and the same [artery], the person will remain alive for 840 days (936-4×24).

95. *tathaiva vāyau pravahaty ekatra daśavāsarān |*
viṃśatyabhyadhikām ahnām jīvet saptaśatīm dhruvam | |

Similarly, if the breath blows in a single [artery] for 10 days, one is exactly going to live for 720 days (840-5×24).

96. *ekadvitricatuhpañcacaturviṃśatyahakṣayāt |*
ekādaśādīpañcāhāny atra śodhyāni tadyathā | |

[If the breath blows exclusively in the sun-artery] for eleven to fifteen days, then one should calculate [the time of death] in the following manner: by deducting 1, 2, 3, 4, 5 times 24 [from 720 days or the time corresponding to 10 days of the breath blowing in the sun-artery].

97. *ekādaśadināny arkanādyām vabati mārute |*
ṣaṇṇavatyadhikāny ahnām ṣaḍśatāny eva jīvati | |

If the breath blows in the sun-artery for eleven days, then one will only live for 696 days (720-1×24).

98. *tathaiva dvādaśāhāni vāyau vabati jīvati |*
dinānām ṣaḍśatīm aṣṭacatvāriṃśatsamanvitām | |

In like manner, if the breath blows for twelve days [in the sun-artery], one will live for 648 days ($696-2 \times 24$).

99. *trayodaśadināny arkanāḍicārīni mārute |*
jīvet pañcaśatīm ahnām ṣaḍsaptaśatidinādhikām | |

If the breath moves in the sun-artery for 13 days, one will remain alive for 576 days ($648-3 \times 24$).

100. *caturdaśadināny evaṃ pravāhīni samīraṇe |*
aśītyabhyadhikam jīved ahnām śatacatuṣṭayam | |

Similarly, if the breath blows [in the sun-artery] for 14 days, one will live for 480 days ($576-4 \times 24$).

101. *tathā pañcadaśāhāni yāvad vabati mārute |*
jīvet ṣaṣṭidinoṣṭam divasānām śatatrayam | |

In like manner, if the breath blows for 15 days, one will remain alive for 360 days ($480-5 \times 24$).

102. *ekadvitricatuhpañcadvādaśāhakramakṣayāt |¹*
ṣoḍaśādyāni pañcāhāny atra śodhyāni tadyathā | |

[If the breath blows in the sun-artery during the time of *Pauṣṇa* for] 16, [17, 18, 19 and 20] days, 1, 2, 3, 4, 5 times 12 days should be subtracted [from 360 days] in the following manner:

103. *pravahaty ekanāśāyām ṣoḍaśāhāni mārute |*
jīvet sahaṣṭacatvāriṃśatam dinaśatatrayīm | |

If the breath blows in the same nostril [or artery] for sixteen days, one remains alive for 348 days ($360-1 \times 12$).

104. *vahamāne tathā saptaśāhāni samīraṇe |*
ahnām śatatraye mṛtyuś caturviṃśatisamyute | |

Likewise, if the breath blows for seventeen days [in the same artery], death [will occur] in 324 days ($348-2 \times 12$).

105. *paṇane vicaraty aṣṭādaśāhāni tathaiva ca |*
nāśo 'ṣṭāśītisaṃyukte gate dinaśatadvaye | |

Similarly, if the breath blows for eighteen days [in the same artery], death occurs in 288 days ($324-3 \times 12$).

¹ *ekadvitri°: ekadvī° J.*

106. *vicaraty anile tadvad dināny ekonaviṁśatim |*
catvāriṁśadyute yāte mṛtyur dinaśatadvaye ||

Likewise, if the breath blows [in the same artery] for 19 days, death occurs in 240 days ($288-4 \times 12$).

107. *viṁśatidivasān ekanāsācārīni mārute |*
sāśītau vāsaraśate gate mṛtyur na saṁśayah ||

If the breath blows in the same nostril [or artery] for twenty days, death will without doubt occur in 180 days ($240-5 \times 12$).

108. *ekadvitricatubṣaṇcadinaśatkakramakṣayāt |*
ekaviṁśādīpañcāhāny atra śodhyāni tadyathā ||

[If the breath blows exclusively in the sun-artery during the time of *Paṇṣa*] for 21, [22, 23, 24 and 25] days, the calculation as to (*atra*) [the longevity of a person is done] by subtracting 1, 2, 3, 4, 5 days times 6 in the following manner:

109. *ekaviṁśatyaham tv arkanādivāhini mārute |*
catuṣsaptatisamyukte mṛtyur dinaśate bhavet ||

If the breath blows in the sun-artery for 21 days, death will occur in 174 days ($180-1 \times 6$).

110. *dvāviṁśatim dināny evaṁ sadviṣaṣṭāvahaśate |*
ṣaddinonaiḥ pañcamāsaḥ trayaviṁśatyahānuge ||

Likewise, [if the breath blows for] 22 days [one will remain alive] for 162 days ($174-2 \times 6$), [and] if [the breath blows for] 23 days, [death] follows in five months short of 6 days ($144=162-3 \times 6$).

111. *tathaiva vāyau vabati caturviṁśativāsarīm |*
viṁśatyabhyadhike mṛtyur bhaved dinaśate gate ||

In like manner, if the breath blows for 24 days, death occurs in 120 days ($144-4 \times 6$).

112. *pañcaviṁśatyaham caivam vāyau māsatraye mṛtiḥ |*
māsadvaye punar mṛtyuḥ ṣadvīṁśatidinānuge ||

Furthermore, if the breath blows for 25 days, death [occurs] in three months (90 days= $120-5 \times 6$). Again, [if the breath blows for] 26 days, death follows in two months (60 days= $90-5 \times 6$).

113. *saptaviṁśatyahavahe nāśo māsenā jāyate |*
māsārdhena punar mṛtyur aṣṭaviṁśatyahānuge ||

If [the breath] blows for 27 days, death occurs within a month. Likewise, [if the breath blows for] 28 days, death [occurs] within half a month.

114. *ekonatrīṁśadahage mṛtiḥ syād daśame 'hani |*
trīṁśaddinicare tu syāt pañcatvaṁ pañcame dine ||

If [the breath] moves for 29 days, death occurs on the tenth day [after that], whereas if [it] moves for 30 days, death occurs on the fifth day.

115. *ekatrimśadahacare vāyan mṛtyur dinatraye |*
dvitīyadivase nāśo dvātrimśadahavāhini | |

If the breath moves for 31 days [in the same artery], death [occurs] in three days, [and] if it blows for 32 days, death [occurs] on the next day.

116. *trayastrimśadahacare tv ekāhenāpi pañcatā |*
evam yadīndunādyām syāt tadā vyādhyādikam diśet | |

If [the breath] moves for 33 days [in the same artery], death [will occur] within one day even. However, [if the breath blows] in the same manner in the moon-artery (*īndunādī*), [instead of the sun-artery], then it forebodes disease, [loss of friends, great fear, deserting of one's own country, loss of wealth and sons, destruction of the kingdom, distress], etc.

117. *adhyātmam vāyum āśritya pratyekam sūryasomayoh |*
evam abhyāsayogena jānīyāt kālanirṇayam | |

Based on [the examination of] the internal breath [blowing] separately in the sun- and the moon-artery, one may thus, through practice, get to know how to determine the time of death, [etc.].¹

ii. Physical Symptoms of Death

118. *ādhyātmikaviparyāsaḥ sambhaved vyādhito 'pi hi |*
tanniścayāya badhnāmi bāhyam kālasya lakṣaṇam | |

Due to disease the internal [breaths] may actually reverse [and consequently the determination of the time of death will not be correct]. I will [therefore] relate the external symptom(s) of death in order to [correctly] establish it.

119. *netraśrotraśirobbhedāt sa ca trividhalakṣaṇaḥ |*
nirīkṣyaḥ sūryam āśritya yatheṣṭam aparāḥ punaḥ | |

According to the division [of the body] into eyes, ears and head, the symptom [of approaching death] is threefold. It should be examined based upon [the movement of the breath in] the sun[-artery]. Besides [these different methods], there are, according to [one's] inclination, other [ways of which we shall speak later].²

120. *vāme tatrekṣaṇe padmam ṣoḍaśacchadam aindavam |*
jānīyād bhānavīyam tu dakṣiṇe dvādaśacchadam | |

¹ Cf. YŚ V.86.

² See YŚ/SV V.129ff.

One should examine the sixteen-petalled lotus in the left eye which is related to the moon, and the twelve-petalled [lotus] in the right [eye] which is related to the sun.¹

121. *khadyotadyutivarṇāni catvāric cchadanāni tu |*
pratyekaṃ tatra dṛśyāni svāṅguliviniṣṭhānāt ||

The four [groups of] petals [with four and three petals each, respectively], [all] have the colour of a shining glow-worm. By pressing on a particular [spot of the eyes] with one's fingers, [according to the precept of a teacher], they become visible.

122. *somādhobhrūlatāpāṅgaghrāṇāntikadalesu tu |*
dale naṣṭe kramān mṛtyuḥ ṣaṭtriyaugmaikamāsataḥ ||

If the lowest [four petals of] the lotus related to the moon do not appear, [or] if the [upper four] petals near the eyebrows are not visible, [or] if the [four] petals in the outer [left] corner of the eye do not appear, [or] if the [lower] petals close to the nose do not appear, death [will occur] after six, three, two and one month, respectively.

123. *ayam eva kramāḥ padme bhānavīye yadā bhavet |*
daśapañcatridvidinaih kramān mṛtyuḥ tadā bhavet ||

If the same pattern occurs in relation to the [twelve-petalled] lotus related to the sun, then death will occur within the course of ten, five, three and two days, respectively.

124. *etāny apīdyamānāni dvayor api hi padmayoḥ |*
dalāni yadi vīkṣeta mṛtyuḥ dinaśatāt tadā ||

If even without pressing [on a particular spot of the eyes with one's fingers], the petals of the two lotuses appear, then death [will occur] after a hundred days.

125. *dhyātvā hṛdy aṣṭapatrāḥjaṃ śrotre hastāgrapīdite |*
na śrūyetāgninirghoṣo yadi svaḥ pañca vāsarān ||

126. *daśa vā pañcadaśa vā viṃśatiṃ pañcaviṃśatiṃ |*
tadā pañcacatustriḍvyekavarṣair maraṇaṃ kramāt ||

Having meditated on the eight-petalled lotus in the heart, one should press the fingers [of both hands] against the ears. If the sound of [one's] digestive fire (agninirghoṣa) is not heard for five, ten, fifteen, twenty and twenty-five days, then death will occur in five, four, three, two and one year, respectively.²

¹ The number of petals on the moon- and the sun-lotus is probably related to the 16 lunar days of the waxing or waning moon, and the 12 signs of the zodiac, respectively.

² YSūbh III.22 states that through *saṃyama* on *karma*, or through different signs of death (*ariṣṭa*), such as when one with stopped ears does not hear the sound of the vital spirits within

127. *ekadvitricatuhpañcaturviṃśatyahakṣayāt |*
ṣaḍādiṣoḍaśadināny antarāny api śodbayet | |

[If the sound is not heard for] 6 to 16 days, one should subtract 1, 2, 3, 4, 5 times 24 days.¹

128. *brahmadvāre visarpantīm pañcāhaṃ dhūmamālikām |*
na cet paśyet tadā jñeyo mṛtyuḥ samvatsarais tribhiḥ | |

If one [despite the instructions of the teacher (*gurūpadeśa*)] is unable to perceive the column of smoke, spreading in “the entrance into Brahmā” [or the aperture on the crown of the head (*brahmarandhra*)], for five days, then it should be understood that death [will occur] in three years.

iii. The Time of Death according to Palmistry

129. *pratipaddivase kālacakrajñānāya śaucavān |*
ātmano dakṣiṇaṃ pāṇim śuklapakṣaṃ prakalpayet | |

On the first [lunar] day [of the bright fortnight], a purified person should imagine his right hand to be the bright fortnight in order to know the wheel of time (*kālacakra*).²

130. *adhomadhyordhvaparvāni kaniṣṭhāṅguligāni tu |*
kramaṇa pratipatsaṣṭhyekādaśiḥ kalpayet tithiḥ | |

131. *avaśeṣāṅgulīparvāny avaśeṣatithis tathā |*
pañcamīdaśamīrākā parvāny aṅguṣṭhagāni tu | |

First he should imagine the sixth and eleventh lunar days [of the bright fortnight] to abide in the lower, middle and upper joints of the little finger, respectively. In like manner, [he should imagine] the fifth and tenth [lunar day] as well as the full-moon [day] in [the lower, middle, and upper] joints of the thumb. Likewise,

one's body, the yogin may learn the time of his death. According to Vācaspatimiśra (on YSū III.22), the yogin may even expedite his death by creating several bodies, and Rāmānanda (on YSū III.22) adds that one may actually delay death by performing *saṃyama* on *karma*.

¹ According to YŚ V.125, if the *agninirghoṣa* is not heard for five days, death will occur in five years. If it is not heard for six days, one should consequently deduct 1x24 days from 5 years (=1800 days), i.e. 1776 days or 4 years 11 months and 6 days, and if it is not heard for seven days one should deduct 2x24 from 1776, and so on upto 10x24 minus the days corresponding to if it is not heard for 15 days. See SV V.127 (J:III.1019-1020).

² In describing the major divisions of the beginningless and endless nature of time (*kāla*), which is viewed as a neither sentient nor material (*arūpi-ajīva*) substance (*dravya*), it is portrayed as an ever revolving cosmic wheel made up of twelve spokes. See Jaini 1979:30-31. On the Jaina view of time and the Jaina universal history, see Cort 1995b:474-480; Dundas 1992:17-18.

the remaining lunar days [of the bright fortnight should be imagined] in the joints of the rest of the fingers [of the right hand].¹

132. *vāmapāṇīm kṛṣṇapakṣam tithis tadvac ca kalpayet |*
tataś ca nirjane deśe baddhapadmāsanah sudhīḥ | |
 133. *prasannah sitasamvyānah kośīkṛtya karadvayam |*
tatas tadantah śūnyam tu kṛṣṇavarṇam vicintayet | |

In the same manner, he should imagine the lunar days of the dark fortnight on the left hand. After that, the wise [and purified] person, who has assumed the lotus posture in a solitary place, [and] who is at ease [with himself], wearing white clothes [and] having folded both his hands into a bud, should ponder over the empty, black [space] inside the [folded hands].

134. *udghātītakarāmbhojas tato yatrāṅgulītithau |*
vīkṣate kālabindum sa kāla ity atra kīrtyate | |

Subsequently, the lotus[-folded] hands [should be] opened [and] it should be determined on which joint [and therewith] lunar day the black dot [is located]. This then tells the time of death.²

iv. Omens of Death including Oneiromancy

135. *kṣutaviṇmadamūtrāṇi bhavanti yugapad yadi |*
māse tatra tithau tatra varṣānte maraṇam tadā | |

If sneezing, passing of stool, ejaculation of semen and passing of urine occur simultaneously, then death [will occur] in a year, in the same month and on the same lunar day.

136. *rohiṇīm śaśabhṛllakṣma mahāpatham arundhatīm |*
dhruvam ca na yadā paśyed varṣeṇa syāt tadā mṛtiḥ | |

If one is unable to [clearly] see the *Rohiṇī*[-constellation], the mark of a hare on the moon, the Milky way,³ [the star] Alcor,⁴ and the Polar star, [one by one or simultaneously], then death [will occur] within a year.¹

¹ One should accordingly imagine the 2nd, 3rd and 4th lunar days on the lower, middle and upper joints of the ring-finger (*anāmikā*), the 7th, 8th and 9th on the joints of the middle finger (*madhyamā*), and the 12th, 13th and 14th on the joints of the forefinger (*tarjanī*).

² The 2nd 3rd and 4th lunar day should be imagined on the low, middle and upper joints of the ring-finger, the 7th, 8th and 9th on the joints of the middle finger, and the 12th, 13th and 14th lunar days on the joints of the forefinger.

³ *mahāpatha*=*chāyāpatha* (SV V.136; J:III.1023, l. 4).

⁴ According to the *Chāndogyaopaniṣad* VIII.7.3ff., Indra was subjected to “the maxim of viewing the star Alcor” (*arundhatīdarśananyāya*) in order to solve his problem of not being able to experience the supreme Self (*paramātman*). Just as Alcor because of its low apparent

137. *svapne svam bhakṣyamāṇam śvagrđhrakākaniśācaraiḥ |*
ubhyamāṇam kharoṣṭrādyair yadā paśyet tadā mṛtiḥ ||

If one while dreaming were to see oneself being eaten up by dogs, vultures, crows, [or other creatures] wandering at night, [or if one were to see oneself] being dragged by a donkey, a camel, [a dog or a boar, etc.], then there is death.

138. *raśminirmuktam ādityam raśmiyuktam havirbhujam |*
yadā paśyed vipadyeta tadaikādaśamāsataḥ ||

If one were to experience the disc of the sun without rays [and] a fire with rays, then one will die after 11 months.

139. *vrkṣāgre kutrācit paśyed gandharvanagaram yadi |*
paśyet pretān piśācān vā daśame māsi tanmṛtiḥ ||

If one [actually] were to see a magic city somewhere on the top of a tree, or the spirits of dead persons or demons, then death [will occur] within the course of ten months.

140. *chardi mūtram puriṣam vā suvarṇarajatāni vā |*
svapne paśyed yadi tadā māsān navaiva jīvati ||

If one were to experience nausea, urine, faeces, gold or silver, while dreaming, then one will only stay alive for nine months.

141. *sthūlo 'kasmāt kṛśo 'kasmād akasmād atikopanaḥ |*
akasmād atibhīrur vā māsān aṣṭaiva jīvati ||

If one unexpectedly becomes fat, thin, very angry or fearful, one remains alive for only eight months.

142. *samagram api vinyastam pāṁśau vā kardame 'pi vā |*
syāc cet khaṇḍam padam saptamāsyante mriyate tadā ||

luminosity only is possible to envision gradually, beginning with a bigger star and slowly moving towards Alcor, the supreme Self should be accomplished in a similar fashion. See Bhattacharya 1943:lxviii n. 11.

¹ SV V.136 (J:III.1023, ll. 6-9) quotes two stanzas reflecting the opinion of ordinary people (*laukika*) on the symptoms of death: *arundhatīm dhruvam caiva viṣṇos trīṇi padāni ca | kṣiṇāyuso na paśyanti caturtham mātṛmaṇḍalam || 1 || arundhati bhavē jīhvā dhruvo nāśāgram ucyate | tāra viṣṇupadam proktam bhruvau syān mātṛmaṇḍalam || 2 ||* "Those who are moribund cannot see Alcor, the Polar-star, the sky, and the [constellation including the] fourfold assemblage of divine mothers. Alcor is said to be the tongue, the Polar-star the tip of the nose, the sky the pupils of the eyes, and the eyebrows [are said to be] the assemblage of divine mothers." Another manuscript referred to by Jambūvijaya (J:III.1023 n. 2) contains the following quotation: *bhrūmadhye viṣṇupadam jñeyam tārikā mātṛmaṇḍalam |* "The sky is the eye-brows and the pupil of the eyes are the assemblage of divine mothers." On *mātṛmaṇḍala*, cf. *Bṛhatsaṃhitā* LX.19; *Skandapurāṇa*: *Kāśikhaṇḍa* 42. On the divine mothers, see YŚ I.45 n.

If [only] a part of the [imprint of the] foot [is found] in the sand or in the mud, even though the entire foot was placed down, one will die by the end of seven months.

143. *tārām śyāmām yadā paśyec chuśyed adharatālu ca |*
na svāṅgulitrayaṃ māyād rājadantadvayāntare ||
 144. *grdhrāḥ kākāḥ kapoto vā kravyādo 'nyo 'pi vā khagah |*
nilīyeta yadā mūrdhni ṣaṇmāsyante mṛtis tadā ||

If one [without reason] finds the pupil of the eye black, or if the lips and palate become completely dry, or if three of one's fingers cannot be entered between the two front teeth [of the upper and lower jaw], or if a vulture, a crow, a pigeon, or any carnivorous bird, were to sit on [one's] head, then death [will occur] by the end of six months.

145. *pratyaḥ paśyatānabhre 'hany āpūrya jalair mukham |*
vihiṭe pūtkṛte śakradhanvāntas tatra dṛśyate ||
 146. *yadā na dṛśyate tat tu māsaḥ ṣaḍbhir mṛtis tadā |*
paranetre svadehaṃ cen na paśyen maraṇaṃ tathā ||

Normally (*pratyaḥ*) on a cloudless day, having filled the mouth with water and sprinkled it [upwards towards the sky] with a whizzing sound, one will see a rainbow within it if one is attentive. If one cannot see that [rainbow, however], then death [will occur] in six months. Death will also occur [within the same period of time] if one is unable to see one's own image [reflected] in the eye of another [person].

147. *kūrparau nyasya jānvor mūrdhny ekīkṛtya karau sadā |*
rambhākośanibhāṃ chāyāṃ lakṣayed antarodbhavām ||
 148. *vikāśi ca dalaṃ tatra yadaikaṃ parilakṣyate |*
tasyām eva tithau mṛtyuḥ ṣaṇmāsyante bhavet tadā ||

[On a cloudless day], having placed the elbows on the knees [and] at the same time both the hands on the head folded together, one should gaze at the shadow which is produced nearby [on the ground] resembling the bud of a plantain tree. If one sees a petal developing [from the bud] in that [shadow], then death will occur on that very lunar day by the end of six months.¹

¹ Among the different ways of determining the time of death or foreboding future events, Hemacandra outlines various forms of shadow reading in combination with postures (*āsana*), mystical diagrams (*yantra*), and spells mentally installed on the body (*aṅganyāsa*). See YŚ V.147-148, 168-172, 208-215, 216-223, respectively. A typical story dealing with the shadow in a Jaina context is Haribhadra's *Samarāṅgacakāḥ*, which was known to Hemacandra as evidenced in his *Alaṅkāracūḍāmaṇi* VIII.3. According to the Digambaras, the Tīrthaṅkara's body does not produce a shadow (Wiley 2000a:ch. 3). Apart from traditional branches of *jyotiḥśāstra*, shadow reading is also found in medical and ritual texts (*Carakasamhitā* V.7; *Śaṅkhāyanāranyaka* VIII.7).

149. *indranīlasamacchāyā vakribhūtāḥ sahasraśaḥ |*
muktāḥphalālāṅkaraṇāḥ pannagāḥ sūkṣmamūrttayaḥ | |
 150. *divā sammukhaṁ āyānto dṛśyante vyomni sannidhau |*
na dṛśyante yadā te tu ṣaṇmāsyante mṛtis tadā | |

[Anyone (*sarvajana*)] who faces the sun will experience “snakes” with subtle shapes and the colour of sapphire, curved in thousands of ways and decorated with pearls, appearing in front of him in the sky. However, if one is unable to see these [“snakes”], then death [occurs] by the end of six months.

151. *svapne muṇḍitam abhyaktaṁ raktagandhasragambaram |*
paśyed yāmyām khare yāntaṁ svaṁ yo 'bdārdham sa jīvati | |

He who while dreaming experiences that [his head has been] shaved, [and that his body has been] anointed with red ointments [and adorned with] a red coloured garland and red clothes, and that he himself is mounted on a donkey headed in the southern direction, he will live for [only] half a year.¹

152. *ghaṇṭānādo ratānte ced akasmād anubhūyate |*
pañcatā pañcamāsyante tadā bhavati niścitam | |

If at the end of a sexual intercourse one suddenly experiences the sound of [ringing] bells, then death will definitively occur by the end of five months.

153. *śīro vegāt samāruhya kṛkalāso vrajan yadi |*
dadhyād varṇatrayaṁ pañcamāsyante maraṇaṁ tadā | |

If a lizard, having hastily mounted on the head, were to change colours three times, then death [will occur] by the end of five months.

154. *vakribhavad nāsā ced vartulībhavato dṛśau |*
svasthānād bhraśyataḥ karnaṁ caturmāsyām tadā mṛtiḥ | |

If the nose becomes as if curved, the eyes as if circular, [and] if the ears would fall off from their respective places, then death [will occur] in four months.

155. *kṛṣṇaṁ kṛṣṇaparivāraṁ lohadaṇḍadharaṁ naram |*
yadā svapne nirīkṣeta mṛtyur māsais tribhis tadā | |

If a man, black in complexion, surrounded by black men [and] holding an iron staff [in his hand], appears in [one's] dream, then death [will occur] in the course of three months.

¹ This is a standard textual description of a man being executed. Cf. for example *Rāmāyaṇa* II.63.1-18 (quoted from Doniger O'Flaherty 1984:31 n. 50): “/.../ And his body was adorned with red garlands and smeared with red ointments as he was heading south in a chariot drawn by donkeys. This is what I saw during that terrifying night. Either Rāma or Lakṣmaṇa or the king or I will die. For whenever a man dreams that someone travels in a chariot drawn by a donkey, soon the smoke will be arising from his funeral pyre. /.../.”

156. *indum uṣṇaṃ raviṃ śītaṃ chidraṃ bhūmau ravāu api |*
jihvāṃ śyāmāṃ mukhaṃ kokanadābhaṃ ca yadekṣate ||
 157. *tālukampo manaḥśoko varṇo 'ṅge 'nekadhā yadā |*
nābheś cākasmikī hikkā mṛtyur māsadvayāt tadā ||

If one finds the moon hot, the sun cold, a hole in the orb of the sun [or] in the earth, the tongue to be dark coloured, the face similar [in colour] to [that of] a red lotus, tremor in the palate (*tālukampa*),¹ anguish of mind [due to emotional stress], the body multicoloured, and an unexpected hiccup coming from the navel [area], then death [will occur] after two months.

158. *jihvā nāsvādam ādatte muhuḥ sṅhalati bhāṣaṇe |*
śrotre na śṛṇutaḥ śabdaṃ gandhaṃ vetti na nāsikā ||
 159. *spandete nayane nityaṃ dr̥ṣṭavastuṇy api bhramaḥ |*
naktaṃ indradhanuḥ paśyet tatholkāpatanaṃ divā ||
 160. *na cchāyāṃ ātmanaḥ paśyed darpaṇe salile 'pi vā |*
anabdāṃ vidyutaṃ paśyec chiro 'kasmād api jvalet ||
 161. *haṃsakākamayūṛānāṃ paśyec ca kvāpi samhatim |*
śītoṣṇakharamṛdvāder api sparśaṃ na vetti ca ||
 162. *amiṣāṃ lakṣmaṇāṃ madhyād yadaikam api dr̥śyate |*
jantor bhavati māsena tadā mṛtyur na saṃśayaḥ ||

Whenever a person has one of the following symptoms, then death will definitively occur within the course of a month: If one is unable to experience taste with the tongue, if one repeatedly stammers while speaking, if one cannot hear sound with the ears [or] is unable to experience smell with the nose. If the eyes constantly flutter, if one mistakes an object seen, if one sees a rainbow at night or a meteor (*ulkā*) falling [from heaven] by day. If one cannot see one's own image in a mirror or even in the water, if one perceives lightning from a clear sky, or if the head without no reason hurts (lit. burns), if one sees a throng of swans, crows and peacocks somewhere, or if one loses the sensation of cold, hot, hard, soft, etc.

163. *śīte hakāre phutkāre coṣṇe smṛtigatikṣaye |*
āṅgapañcakaśaitye ca syād daśāhena pañcatā ||

If [the breath] is cold while [exhaling with an opened mouth] producing [the sound] *ha*, if it is hot [while inhaling] making a hiss [sound], if [one experiences] loss of memory, immobility, and if [all] the five limbs [of the body] grow cold, death will occur within ten days.

164. *ardhoṣṇam ardhaśītam ca śarīraṃ jāyate yadā |*
jvālākasmāj jvalet vāṅge saptaḥena tadā mṛtiḥ ||

¹ = *tālukāpāka* "abscess in the palate"? See Jolly 1951:173.

If half of the body is hot and half of the body cold, or if the body suddenly starts burning with flames, then death [will arise] in seven days.

165. *snātamātrasya hrtpādāṃ tatkṣaṇād yadi śuśyati |*
divase jāyate ṣaṣṭhe tadā mṛtyur asaṃśayam ||

If the chest and the feet suddenly become dry after merely having bathed, then death will certainly occur on the sixth day.

166. *jāyate dantagharṣaś cec chavagandhaś ca duḥsahab |*
vikṛtā bhavati cchāyā tryahena mriyate tadā ||

If the teeth produce a cracking sound, [if one has] an unendurable smell like a corpse, [and] the shadow changes complexion, then one will die within three days.

167. *na svanāsāṃ svajihvāṃ na na grabhān nāmālā diśaḥ |*
nāpi saptarṣiṇ¹ yarhi paśyati mriyate tadā ||

If one cannot see one's own nose [or] tongue, the planets, the four cardinal quarters or even the seven stars [of the constellation of the Great Bear (*Ursa Major*)], then one will die.

168. *prabhāte yadi vā sāyam jyotsnāvatyām atho niśi |*
pravratya nijau bāhū nijacchāyām vilokya ca ||

169. *śanair utkṣīpya netre svacchāyām paśyet tato 'mbare |*
na śiro drśyate tasyām yadā syān maraṇam tadā ||

170. *neksyate vāmabāhuś cet putradārakṣayas tadā |*
yadi dakṣiṇabāhur neksyate bhrātrkṣayas tadā ||

171. *adrṣṭe hṛdaye mṛtyur udare ca dhanakṣayaḥ |*
guhye piṭṛvināśas tu vyādhir ūruyuge bhavet ||

172. *adarśane pādayoś ca videśagamanam bhavet |*
adrśyamāne sarvāṅge sadyo maraṇam ādiśet ||

In full daylight or on a moonlit night, having spread both arms wide, observed one's own shadow and slowly raised both eyes, one may see one's own shadow in the sky. If one does not see the head in the [shadow], then death will occur. If the left arm is not seen, then there is loss of son and wife, and if the right arm is invisible, there is loss of [one's] brother. If the heart is not seen, death [will occur], and if [one cannot find one's] stomach, there is loss of property. If the private parts [are not seen], there is loss of [one's] father, whereas if the thighs [are invisible], there will be disease. Furthermore, if the feet are invisible, one will enter upon a journey abroad. If all the limbs are invisible, it forebodes immediate death.

¹ *saptarṣiṇ* (*metri causa*) for *saptarṣiṇ*.

v. The Time of Death according to a Descending Deity

173. *vidyayā darpaṇāṅguṣṭhakudyāsīṣv avatāritā |*
vidhinā devatā prṣṭā brūte kālasya nirṇayam ||
174. *sūryendugrahaṇe vidyom¹ naravīre thāthety asau |*
sādhyā dasasahasryāṣṭottarayā japakarmataḥ ||
175. *aṣṭottarasahasrasya japāt kāryakṣaṇe punaḥ |*
devatā līyate 'syādan tataḥ kanyāha nirṇayam ||
176. *satsādhakaguṇākṛṣṭā svayam evātha devatā |*
trikālavīṣayam brūte nirṇayam gatasamśayam ||

A [female] deity who has properly been made to descend into a mirror, a thumb, a wall [or] a sword, through [the repetition of] a magical spell (*vidyā*), will inform [a person] of [the time of] death on being questioned. The [deity] is realized by muttering the *vidyā*, *aum naravīre thā thā*, 10008 times at [the occasion of] a solar or lunar eclipse. If [that spell] is to be brought into play, one should once more mutter [it] 1008 times. Then the deity becomes absorbed into the mirror, and so forth, [and] announces the correct [time of death in the form of] a virgin. Thus the deity herself, attracted by the [moral] character of the virtuous worshipper, announces her definite opinion on the duration of life [of the questioner].²

vi. Animal Portents

177. *athavā śakunād vidyāt sajjo vā yadi vāturaḥ |*
svato vā parato vāpi grhe vā yadi vā bahiḥ ||
178. *ahivṛścikakṛmyākbugrhagodbāpipīlikāḥ |*
yūkāmatakūṇalūtās ca valmiko 'thopadehikāḥ ||
179. *kīṭakā ghṛtavarnās ca bhramaryās ca yadādhikāḥ |*
udvegakalahavyādhimaranāni tadādīśet ||
180. *upānavāhanacchatraśastracchāyāṅgakuntalān |*
cañcā cumbed yadā kākas tadāsannaiva pañcatā ||
181. *aśrupūrṇadrśo gāvo gāḍhaṃ pādair vasundharām |*
khananti cet tadānīm syād rogo mṛtyuś ca tatprabhoh ||

Whether a person is sick or sound, through a portent he may know [the time of death] by himself or through someone else, at home or abroad. If a large number of snakes, scorpions, insects, mice, small house lizards, red ants, lice, bugs, spiders, ant-hills, white ants, ghee-coloured small worms, and bees are seen, then

¹ *vidyom* (*vidyā* + *om/aum*). Jambūvijaya (J:III.1034 n. 2) refers to *Siddhabhaimaḥṛhadvṛtti* I.2.18. This is modelled on Pāṇini's *Aṣṭādhyāyī* VI.1.95 which states that before "o" (i.e. "o" or "o" < a/ā + u/ū), "a/ā" is substituted by "o". The former states to the same effect that "a/ā" is dropped before "o".

² See Cort 1987; Mitra 1941:88, 1942:9-10.

that forebodes anguish, conflict, disease and death. If a crow touches shoes, draught-animals, umbrellas, weapons, shadows, bodies, or the hair of the head with his beak, then death is definitively at hand. If tear-eyed cows dig very forcefully into the ground with their legs, then disease and death will befall their owner.

182. *anāturakṛte hy etac chakunam parikīrtitam |*
adhunāturam uddiśya śakunam parikīrtyate ||

This [animal] portent was discussed in relation to healthy [persons]. Now portent with regard to unhealthy [persons] is to be dealt with.

183. *dakṣiṇasyāṃ valitvā cet śvā gudaṃ ledhy uro 'thavā |*
lāṅgūlam vā tadā mṛtyur ekadvitridinaih kramāt ||
 184. *śete nimittakāle cet śvā saṃkocyākḥilam vapuḥ |*
dhūtva karnau valitvāṅgam dhūnoty atha tato mṛtiḥ ||
 185. *yadi vyāttamukho lālāṃ muñcan saṃkocitekṣaṇaḥ |*
aṅgaṃ saṃkocya śete śvā tadā mṛtyur na saṃśayaḥ ||

If a dog lies huddled up towards the south and were to lick at its own anus, chest or tail, then death [will occur] within one, two and three days, respectively. If at the time of [taking] the omen a dog lies down with his whole body contracted, fluttering with both ears [and] shaking with the body crouched, then death [will occur]. If a dog is found sleeping with his body contracted [and] with his mouth wide open, dripping saliva, and with the eyes tightly closed, then [the ailing person will] certainly [meet his] death.¹

186. *yady āturagrhasyordhvaṃ kākapakṣigaṇo milan |*
trisaṇḍhyam dṛśyate nūnam tadā mṛtyur upasthitāḥ ||
 187. *mahānase 'thavā śayyāgāre kākāḥ kṣipanti cet |*
carmāsthī rajjum keśān vā tadāsannaiva pañcatā ||

If a flock of crows is seen assembling on the top of the house of an ailing person at dawn, noon and sunset, then death is certainly near at hand. Alternatively, if crows drop skin and bone, rope or hair in the kitchen or in the bedroom of an unhealthy person, then death is [also] near at hand.

vii. The Time of Death according to an Oracle Voice

188. *athavopāśruter vidyād vidvān kālasya nirṇayam |*
prasaste divase svapnakāle śastāṃ diśaṃ śṛitaḥ ||
 189. *pūtvā pañcanamaskṛtyācāryamantreṇa vā śruti |*
gehāc channaśrutir gacchech chilpicatvarabhūmiṣu ||

¹ On predicting the future with dogs, see also YŚ V.137; White 1995.

190. *candanenārcayitvā kṣmām kṣiptvā gandhākṣatādi ca |*
sāvadhānas tatas tatropāśruteḥ śṛṇuyād dhvanim ||
191. *arthāntarāpadeśyaś ca sarūpaś ceti sa dvidhā |*
vimarśagamyas tatrādyah sphuṭoktārtho 'paraḥ punaḥ ||
192. *yathaiṣa bhavanastambhas tatheyadbhir ayam dīnaiḥ |*
pakṣair māsair atho varṣair bhañkṣyate yadi vā na vā ||
193. *manoharataraś cāsīt kin tv ayam laghu bhañkṣyate |*
arthāntarāpadeśyā syād evamādir upāśrutiḥ ||
194. *eṣā strī puruṣo vāsau sthānād asmān na yāsyati |*
dāsyāmo na vayam gantum gantukāmo na cāpy ayam ||
195. *vidyate gantukāmo 'yam aham ca preṣaṇotsukah |*
tena yāsyaty asau śīghraṁ syāt sarūpety upāśrutiḥ ||
196. *karnodghāṭanasamjātōpāśruty antaram ātmanah¹ |*
kuśalāḥ kālam āsannam anāsannam ca jānate ||

Alternatively, a wise man could get to know the decision as to his death through an oracular voice (*upāśruti*). At bedtime on an auspicious day he should resort to an auspicious direction. Having imparted sanctity to both ears by uttering the reverent salutation to the five holy [beings],² he should leave [his] house, close the ears, [and proceed] in [one of] the four [auspicious] directions to a house of a craftsman. Having worshipped the ground with sandalwood [and] having poured fragrant rice, etc. [on the ground], he should attentively listen to the voice of the oracle in that place. This [oracular voice] is of two kinds: indirect (*arthāntarāpadeśya*) and direct (*sarūpa*). The former [is that in which the words are] intelligible after some reflection, whereas the latter [is that in which] the meaning of what was said [directly] is evident [to the listener]. Examples of the indirect oracular voice are “the pillar of this house will break down or not after so and so many days, fortnights, months or years”, “although it is particularly pleasant, it may nonetheless easily break”. [Examples of] the direct oracular voice are “this woman or that man will not leave from this place”, “we will not allow him to go”, “he does not want to leave”, “this man wants to leave”, “I am eager to send him away”, and “that man will quickly go away from here.”³ Thus a skilful man

¹ *antaram ātmanah* (J:III.1039 n. 3): °*ataramānataḥ* J.

² See YŚ III.148-152 n.

³ Hemacandra has not provided us with an explanatory commentary to these verses. Judging from the context, the words heard from the craftsman may indirectly mean that the sick person will die within the period in which the pillar is said to get broken. In case of the second form of oracular voice, the words of going somewhere heard by the unhealthy person probably indicates that death is at hand, whereas if the sound of not going or not allowing to go is heard, then death is not imminent. For references to *upāśruti*, see Kane 1930-1962 (V.2):809-811. Cf. J:III.1039 n. 1: *stambhaḥ pañcaśadbhir ayam*.

can know whether death is imminent or remote, according to the oracular voice [that has been heard] by himself on opening his ears.

viii. The Time of Death according to the Movement of Saturn

197. *śaniḥ syād yatra nakṣatre taddātavyam mukhe tataḥ |*
catvāri dakṣiṇe pāṇau trīṇi trīṇi ca pādayoḥ ||
 198. *catvāri vāmahaste tu kramaśaḥ pañca vakṣasi |*
trīṇi śirṣe dr̥ṣor dve dve guhya evaṃ śanau nare ||
 199. *nimittasamaye tatra patitaṃ sthāpanākramāt |*
janmarkeṣaṃ nāmarkeṣaṃ vā guhyadeśe bhaved yadi ||
 200. *dr̥ṣtaṃ śliṣtaṃ grahair duṣṭaiḥ saumyair aprekṣitāyutam |*
sajjasyāpi tadā mṛtyuḥ kā kathā rogiṇaḥ punaḥ ||

At the time of [taking] the omen [determining the time of one's death], one should install that constellation in which Saturn is in the face of a human [portrayal of] Saturn.¹ After that [one should install the next] four [constellations] in the right hand [and the following six on the feet], three on each foot. [The next] four [constellations should be installed] in the left hand [and] the five in turn in the chest-region. [The next] three [should be installed] on the head [and the following four] in the eyes, two in each. [Finally the last and 28th constellation should be installed] in the secret limb [of the portrayal]. If the *janma*- or the *nāma*- constellation,² according to this arrangement, then has fallen into the place of the secret limb, aspected by [or] conjunct evil planets, [and] not aspected by or conjunct auspicious [planets], then even a healthy man [meets his] death. What should one say of an unhealthy person?

ix. The Time of Death according to Astrological Interrogation

201. *prcchāyām atha lagnāstacaturthadaśamasthitāḥ |*
grahāḥ krūrāḥ śaśī śaṣṭhāṣṭamaś cet syāt tadā mṛtiḥ ||

If at the time of interrogation, cruel planets are situated in the ascendent, descendent, fourth and tenth [house], and the moon [is located in] the [calamitous] sixth or eighth [house], then death will occur [to that person].

202. *prcchāyāḥ samaye lagnādhipatir bhavati grahaḥ |*
yadi vāstam ito mṛtyuḥ sajjasyāpi tadā bhavet ||

¹ For a table of the asterisms portrayed as a circle inscribed within the human body, see Caillat/Kumar 1981:182.

² The birth asterism (*janmarkeṣa*) is that asterism (*nakṣatra*) where the moon is at the time of birth. If one does not know when one was born, the initial letter in one's name (*nāma*) will determine the *nakṣatra*.

If at the time of interrogation, the planet which rules over the ascendant has set heliacally, then death occurs even to a healthy man.

203. *lagnasthaś cec chaśī saurir dvādaśo navamaḥ kujah |*
aṣṭamo 'rkaś tadā mṛtyuḥ syāc cen na balavān guruḥ ||

If the moon is located in the ascendent, Saturn in the [evil] twelfth [house], [the evil planet] Mars (*kujā*) in the ninth, the sun in the eighth [house], [and] if [the auspicious planet] Jupiter (*guru*) is not dignified, then death will occur.

204. *raviḥ ṣaṣṭhaḥ tṛtīyo vā śaśī ca daśamasthitah |*
yadā bhavati mṛtyuḥ syāt tṛtīye divase tadā ||

If the sun is in the third or sixth [house] and the moon is located in the tenth [house], then death will occur on the third day.

205. *pāpagrahās ced udayāt turye vā dvādaśo 'thavā |*
diśanti tadvido mṛtyum tṛtīyadivase tadā ||

Alternatively, if there are evil planets in the fourth or the twelfth [house] from the ascendant, then those who are versed in that [science of astrology] declare [that] death [will occur] on the third day.

206. *udaye pañcame vāpi yadi pāpagraho bhavet |*
aṣṭabhir daśabhir vā syād divasaiḥ pañcatā tadā ||

If an evil planet appears in the first or in the fifth [house], then death will occur within eight or ten days, [respectively].

207. *dhanurmithunayoḥ saptamayor yady aśubhā grahāḥ |*
tadā vyādhir mṛtir vā syāj jyotiṣād veti nirṇayah ||

If inauspicious planets are in Sagittarius (*dhanus*) or Gemini (*mithuna*), constituting the seventh [house], then disease or death will occur according to the decision of astronomical science.

x. The Time of Death according to Shadow Reading and the Application of a Yantra

208. *antasthādhikṛtaprāṇināmapraṇavagarbhitam¹ |*
koṇastharepham āgneyapuram jvālāśatākulam ||
209. *sānusvārair akārādyaiḥ ṣaṭsvaraiḥ pārsvato vṛtam |*
svastikāṅkabahiḥkoṇam svāksarāntaḥ pratiṣṭhitam ||
210. *catuḥpārsvasthaguruyam yantram vāyupurāvṛtam |*
kalpayitvā parinyasyet pādabrcchīṣasandhiṣu ||

¹ *antasthā* ° for *antasthā* °. Jambūvijaya (J:III.1043 n. 4). refers to *Siddhahaimabṛhadvṛtti* I.3.56 which is modelled on Patañjali's *Mahābhāṣya* VIII.3.36. It states that an unvoiced stop (*tha*) following a sibilant (*s*) in the end of a word, "r" (*ḥ* < *r*) is optionally elided.

211. *sūryodayakṣaṇe sūryaṃ pṛsthe kṛtvā tataḥ sudhīḥ |*
svaparāyur viniścetaṃ nijacchāyāṃ vilokayet ||
212. *pūrṇāṃ chāyāṃ yadikṣeta tadāvarṣaṃ na pañcatā |*
karnābhāve tu pañcatvaṃ varṣair dvādaśabhir bhavet ||
213. *baṣṭāṅguliskandhakeśapārśvanāsākṣaye kramāt |*
daśāṣṭasaptapañcatryekavarṣair maraṇaṃ diśet ||
214. *ṣaṇmāsya mriyate nāṣe śirasaś cibukasya vā |*
grīvānāṣe tu māsenaikādaśāhena dṛkṣaye ||
215. *sacchidre hṛdaye mṛtyur divasaiḥ saptabhir bhavet |*
yadi cchāyādvayam paśyed yamapārśvaṃ tadā vrajet ||

One should first prepare a [hexagon] *yantra* that contains the sacred syllable *om* and placed within [that *om*] the name of the person [whose life-time is to be determined]. [Inside each] corner [of the *yantra* should be inscribed] the letter *ra*, which is filled with hundreds of flames related to the fire [element].¹ At the sides [the *yantra* should be] surrounded by six vowels, beginning with *a*, together with an *anusvāra* [: *aṃ, āṃ, iṃ, īṃ, uṃ* and *ūṃ*]. On the outside of every corner there should be a *svastika*-mark drawn with one's own handwriting. [Finally], the four sides [of the square which frames the *yantra*] should be enveloped by a *visarga* preceded by *ya* (*vāyu*). [Then] one should [mentally] instal [the *yantra*] on the feet, heart, head and joints. After that, having turned [one's] back toward the sun at the time of sunrise, a wise man should observe his own shadow in order to determine his own and other's life-time. If he sees the whole shadow, then [there will be] no death within a year, but if the ears are absent, death will occur within twelve years. If the hands, fingers, shoulders, hair, flanks, and the nose are absent, it forebodes death in the course of ten, eight, seven, five, three, and one year[s], respectively. If the head or chin are missing, he will die in six months, whereas if the neck or eyes are absent, [death will occur] in one month [or] eleven days, [respectively]. If the thorax contains an aperture, death will occur in seven days, [and] if one were to see two shadows, then one moves close to Yama [or death].²

xi. The Time of Death according to Shadow Reading and Spells Mentally
 Installed on the Body

216. *iti yantraprayogeṇa jānīyāt kālanirṇayam |*
yadi vā vidyayā vidyād vaksyamāṇaprakārayā ||

Thus, one may know how to determine the time of death through the application of a mystical diagram (*yantra*), or else one may know it through [the

¹ Cf. YŚ V.46.

² On shadow reading, see YŚ V.148 n.

employment of] a spell (*vidyā*), the nature of which will be explained [in the following verses].

217. *prathamam nyasya cūḍāyām svāśabdāṃ om ca mastake |*
keṣīm netre hrdaye paṃ ca nābhyabje hāksaram tatab | |

First one should [mentally] instal the syllable *svā* on the crown of the head (*cūḍā*) and *om* on the crest of the head (*mastaka*). Then [one should instal] *keṣi* in the eyes, *pa* in the heart, and the syllable *hā* in the lotus of the navel.¹

218. *anayā vidyayāśṭāgraśatavāraṃ vilocane |*
svacchāyām cābbhimantryārkaṃ prṣṭhe kṛtvārūṇodaye | |

219. *paracchāyām parakṛte svacchāyām svakṛte punaḥ |*
samyaktatkerapūjah sann upayukto vilokayet | |

220. *sampūrnām yadi paśyet tām āvarṣaṃ na mṛtiś tadā |*
kramajāṅghājānvabhāve tridvyekābdair mṛtiḥ punaḥ | |

221. *ūror abhāve daśabbir māsair naśyet kaṭeḥ punaḥ |*
aṣṭābbir navabbir vāpi tundābhāve tu pañcaśaiḥ | |

222. *grīvābhāve catustridvyekamāsair mriyate punaḥ |*
kakṣābhāve tu pakṣeṇa daśāhena bhujakṣaye | |

223. *dinaḥ skandhakṣaye 'ṣṭābhiś caturyāmyā tu hṛtkṣaye |*
sūṣābhāve tu yāmābhyām sarvābhāve tu tatksaṇāt | |

Having consecrated one's shadow and eyes by [repeating] the *vidyā*, [*om juṃ saḥ om mṛtyum jayāya om vajrapāṇine śūlapāṇine hara hara daha daha svarūpaṃ darśaya darśaya huṃ phaḥ*],² 108 times [and] having turned [one's] back toward the sun at sunrise, a competent person, who has performed this [kind of] worship (*pūjā*) in a proper way, should take notice of the shadow of others' when it concerns others' [length of life], and his own shadow when it comes to his own. If the entire shadow is seen, then death [will] not [occur] in a year. On the other hand, if the legs, shanks, or knees are missing, death [will occur] within three, two, and one year, [respectively]. If the thighs are absent, [death will occur] in ten months. If the waist [is missing], one will die within eight or nine months, whereas if the stomach is absent, [death occurs] in five months. Again, if the neck is lacking, one will die in four, three, two, or one month. If the armpit is lacking, [death will occur] in 15 days, whereas if the arm is non-existent, [death will occur] in ten

¹ Hemacandra is here referring to *aṅganyāsa* which consists in reading a *mantra* (often a longer one which has been divided up into small segments) at the same time as one by means of different *mudrās* points out where on the body one installs the different syllables. In this way the body is sanctified, the *mantras* being both a sound and a form of the divinity. *Nyāsa* is thus a ritual touch (*nyāsa*) of different limbs, etc., pronouncing the *mātrkāś*, i.e. the letters of the Sanskrit syllabary, and also the seed-*mantra* (*bīja-mantra*) of the chosen deity (*iṣṭadevatā*). See Bharati 1965:273-274 n. 54; Hoens 1979:109-110.

² SV V.217 (J:III.1046, l. 12).

days. If the shoulder is absent, [death will occur] in eight days, but if the heart is removed, [death will occur] in 12 hours [or four *yāmas*]. However, if the head is absent, [death will occur] in three hours [or one *yāma*]. If finally, the entire [body] does not appear [in the shadow, death will occur] instantaneously.

224. *evam ādhyātmikam kālām viniścetum prasaṅgataḥ |*
bāhyasyāpi hi kālasya nirṇayaḥ paribhāṣitaḥ ||

Thus we have come to know the time of death with reference to internal [factors, such as the movement of the breath in the arteries,] and external [factors, such as spells (*vidyā*) and mystical diagrams (*yantra*)].¹

xii. Pneumomancy

225. *ko jesyati dvayor yuddhe iti prcchaty avasthite |*
jayah pūrvasya pūrṇe syād rikte syād itarasya tu ||

If one asks [the astrologer] a question as to who is going to win in a war between two [parties], the victory will go to the first [party] if [the artery of the astrologer] is full (*pūrṇa*), whereas [it will go] to the other [party] if it is empty (*rikta*).

226. *yat tyajet saṁcaran vāyus tad riktam abhidhīyate |*
saṁkramed yatra tu sthāne tat pūrṇam kathitam budhaiḥ ||

That [artery] which the breath is leaving behind as it exits is called *rikta*, whereas that into which [the breath] enters is called *pūrṇa*, by the wise.

227. *praṣṭādaṁ nāma cej jñātur grhṇāty anvāturasya tu |*
syād iṣṭasya tadā siddhir viparyāse viparyayaḥ ||

[Alternatively], if the querist [first] mentions the name of the [astrological] specialist and thereafter [the name] of the ailing person, then whatever is desired [by the latter] will be achieved. If on the contrary [the name of the ailing person is mentioned first and then that of the one being questioned, the result will be] the opposite.

228. *vāmāvāsthite dūte samanāmākṣaro jayet |*
dakṣiṇāvāhabhāge tv ājau viśamākṣaranāmakaḥ ||

If the envoy is standing to the left side [of the astrologer], he whose name possesses an even [number of] letters will conquer, whereas if [the questioner] stands on the right side [of the astrologer], the person whose name consists of uneven [number of] letters [will conquer] in battle.

229. *bhūtādibhir grhītānām daṣṭānām vā bhujāṅgamaiḥ |*
vidhiḥ pūrvokta evāsau vijñeyah khalu māntrikaiḥ ||

¹ Cf. YSūbh III.22 and its threefold division of omens of death: internal (*ādhyātmika*), external (*adhibhāntika*), and supernatural (*adhidaiivaka*).

People who are well-versed in spells (*mantra*) should follow the same method previously described [for determining the recovery or not] of those who are possessed of an evil spirit, etc., or are bitten by snakes.

230. *pūrṇā samjāyate vāmā viśatā varuṇena cet |*
kāryāny ārabhyamāṇāni tadā sidhyanty asaṃśayam ||

If the left [artery of the astrologer] is filled by the *varuṇa*[-*vāyu*]¹ entering [into it], then tasks embarked upon [by the questioner] are necessarily successful.

231. *jaya-jīvitalābbhādikāryāni nikhilāny api |*
niṣphalāny eva jāyante pavane dakṣiṇāsthite ||

If the *pavana*[-*vāyu*] abides in the right [artery of the astrologer], any task [related to] success, livelihood and acquisition [embarked upon by the querist] become completely ineffective.

232. *jñānī buddhvānilaṃ samyak puṣpaṃ hastāt prapātayet |*
mṛtajīvitavijñāne tataḥ kurvīta niścayam ||

The [astrological] expert who has come to know the breath thoroughly lets a flower drop from [his] hand, [and] then he should make an ascertainment with regard to practical knowledge of life and death [of the questioner].

233. *tvarito varuṇe lābhaś cireṇa tu purandare |*
jāyate pavane svalpaḥ siddho 'py agnau vinasīyati ||

If the *varuṇa*[-*vāyu*] is active in the astrologer at the time of the interrogation], there is a quick victory, whereas if the *purandara*[-*vāyu*] is active, the victory will come] after a long time. If the *pavana*[-*vāyu*] is active], there is a small victory, [and] if the *dahana*- (*agni*) [*vāyu*] is active], even [that victory which was thought to be] secured will be lost.

234. *āyāti varuṇe yātaḥ tatraivāste sukhaṃ kṣītau |*
prāyāti pavane 'nyatra mṛta ity anale vadet ||

If the *varuṇa*[-*vāyu*] is active in the astrologer at the time of the interrogation], he who has disappeared comes back. If the *purandara*- (*kṣīti*) [*vāyu*] is active] he is happy where he is. If the *pavana*[-*vāyu*] is active] he has travelled to another [place], [and] if the *dahana*- (*anala*) [*vāyu*] is active] it indicates death [of the missing person].

235. *dahane yuddhapṛcchāyām yuddhaṃ bhaṅgaś ca dāruṇaḥ |*
mṛtyuḥ saṁnyavināśo vā pavane jāyate punaḥ ||

¹ On the four breaths (*vāyu*), see YŚ V.48-51.

If an inquiry [is made] regarding [the outcome of] a battle, a terrible war will take place if the *dahana*[-*vāyu* is active in the astrologer]. Furthermore, if the *pavana*[-*vāyu* is active], the army will face death and destruction.

236. *mahendre vijayo yuddhe varuṇe vāñchitādhikāḥ |*
riṣubhaṅgena sandhir vā svasiddhipariśūcakaḥ ||

If the *purandara*- (*mahendra*) [*vāyu* is active in the astrologer], there will be victory in war, [and] if the *varuṇa*[-*vāyu* is active], [then the victory is going to be] greater than expected or there will be an alliance with the enemy as an indication of one's success.

237. *bhaume varṣati parjanya varuṇe tu manomatam |*
pavane durdīnāmbhodā vahnau vṛṣṭiḥ kīyaty api ||

If the *purandara*[-*vāyu* is active in the astrologer], there will be rain, but if the *varuṇa*[-*vāyu* is active, the weather will be] as desired. If the *pavana*[-*vāyu* is active], it will be a rainy day with clouds, [and] if the *purandara*- (*vahnī*) [*vāyu* is active], there will be little rain.

238. *varuṇe sasyaniṣpattir atislāghyā purandare |*
madhyasthā pavane ca syān na svalpāpi hutāśane ||

There will be production of grain if the *varuṇa*[-*vāyu* is active in the astrologer]. If the *purandara*[-*vāyu* is active, the harvest] will be admirable. If the *pavana*[-*vāyu* is active, the production of grain will be] moderate, and if the *dahana*- (*hutāśana*) [*vāyu* is active], there will not even be a little.

239. *mahendraravaruṇau śastau garbhapraśne sutapradau |*
samīradabanau strīdau śūnyam garbhasya nāśakam ||

If at the time of making an inquiry about [the gender of] the foetus, the *purandara*- and the *varuṇa*[-*vāyu* are active in the astrologer], an auspicious son will be born. If the *pavana*- (*samīra*) and *dahana*[-*vāyu* are active], a daughter will be born. [If, however, the operational fields (*maṇḍala*)]¹ are empty [of breath, the result is] miscarriage.²

240. *grhe rājakulādaṁ ca praveśe nirgame 'thavā |*
pūrṇāṅgapādaṁ purataḥ kurvataḥ syād abhīṣitam ||

If at the time of entering into or departing from a house or a royal palace, etc., one places in front the foot of [the same] side [as that in which the breath is active], [then one's] wishes will come true.

¹ On the four *maṇḍalas*, see YŚ V.42-47.

² Wezler (1993a:287-288) discusses an interesting passage from the *Bṛhadāraṇyakopaniṣad* (VI.4.13-22) which gives instruction on how procreate not only sons with various physical and intellectual qualities, but also learned (*paṇḍitā*) daughters.

241. *gurubandhunṛpāmātyā anye 'pṛpsitadāyinaḥ |*
pūrṇāṅge khalu kartavyāḥ kāryasiddhim abhīpsatā | |

He who wants to obtain success in his undertaking should place the teacher, relative, king, minister, [and] others who are going to bestow him with what he desires, on the [same] side [as that which is] filled [with breath].

242. *āsane śayane vāpi pūrṇāṅge viniveśitāḥ |*
vaśībhavanti kāmīnyo na kārmaṇam atah param | |

There is no better witchcraft in this world to control an affectionate woman than to place her [next to you] on the seat or in the bed on [that] side [of the body] which is full [of breath – left or right].

243. *aricaurādhamarṇādyā anye 'py utpātavigrahāḥ |*
kartavyāḥ khalu riktāṅge jayalābhasukhārthibhiḥ | |

Those who are desirous of victory, profit and happiness, should keep enemies, thieves, debtors, and others who are instruments of harassment, on the empty side [of their body].

244. *pratipakṣaprahārebhyaḥ pūrṇāṅgam yo 'bhirakṣati |*
na tasya ripubhiḥ śaktir baliṣṭhair api hanyate | |

He who protects [that] side [of the body] which is full [of breath] from the strokes of the enemy, even the strongest enemy will not be able to overcome [his] strength.

245. *vahantīm nāsikām vāmām dakṣiṇām vābhisamsthitāḥ |*
prched yadi tadā putro riktāyām tu sutā bhavet | |

246. *suṣumṇāvābhabhāge dvau śīṣū rikte napuṃsakam |*
saṃkrāntau garbhahāniḥ syāt same kṣemam asaṃśayam | |

If one who asks [an astrologer about the gender of the foetus] is standing towards the nostril [or artery of the astrologer] which is blowing – left [or] right – then a son [will be born], but if it is empty, a daughter will be born. If [one is standing] towards the side [of the astrologer's body where] the *suṣumṇā*-artery (*nāḍī*) is blowing, twins [will be born, but] if it is empty, there will be [born] a eunuch. If the breath is moving [from one artery to the other], there will be miscarriage, [and] if it is even [in the two arteries, *īdā* and *piṅgalā*], there will undoubtedly be a safe [delivery].

247. *candre strī puruṣaḥ sūrye madhyabhāge napuṃsakam |*
praśnakāle tu vijñeyam iti kaiścin nigadyate | |

Some people are of the opinion that, if at the time of making an inquiry [about the genus of the foetus] one should get to know that the moon[-artery of the astrologer is active], a girl [will be born], if the sun[-artery is active], a boy [will be born, and] if the middle region [or the *suṣumṇā*-artery is active], a hemaphrodite [will be born].

The Method of Identifying the Breath and the Maṇḍala

248. *yadā na jñāyate samyak pavanah saṁcarann api |*
pītaśvetārūṇaśyāmair nīścetavyah sa bindubhiḥ | |

When it is not properly understood as to which breath is moving [in which operational field (*maṇḍala*)], it is to be established by means of [observing] yellow, white, red and black dots [in the following manner:]

249. *aṅguṣṭhābhyām śrutī madhyāṅgulibhyām nāsikāpūte |*
antyopāntyāṅgulibhiḥ ca pīdhāya vadanāmbujam | |

250. *koṇāv akṣṇor nipīdyādyaṅgulibhyām śvāsarodhataḥ |*
yathāvaruṇam nirikṣeta bindum avyagramānasah | |

One should first cover the ears with the thumbs, the nostrils with the middle fingers, the lips with the ring-fingers and the little fingers, and press the fore-fingers towards the corners of the eyes, then one should while restraining the breath observe the colour of the dot [which appears before one's eyes] with an unwavering mind.

251. *pītena bindunā bhaumam sitena varuṇam punah |*
kṛṣṇena pavanam vidyād aruṇena hutāśanam | |

Purandara is distinguished by a yellow dot, *varuṇa* by a white, *pavana* by a black, [and] *dahana* by a red [dot].

Preventing the Breath from Moving in the Left or Right Artery

252. *niśiṣitsed vabantīm yām vāmām vā dakṣiṇām atha |*
tadaṅgam pīdayet sadyo yathā nāḍitarā vahet | |

253. *agre vānavibhāge hi śasikṣetram pracakṣate |*
prṣṭhau dakṣiṇabhāge tu ravikṣetram manīṣiṇah | |

254. *lābhālābhau sukham duḥkham jīvitam maraṇam tathā |*
vidanti viralāḥ samyagvāyusaṁcāravedinah | |

If one wants to restrain the blowing of the left or the right [artery], one should immediately press on that side [of the body where the blowing artery is located] in order that the other artery should [start to] blow. The wise declare that the lunar-sphere lies in the front side of the left part [of the body], and the solar-sphere in the rear side of the right part [of the body]. [Those] few who thoroughly know the movement of the breath understand gain and loss, happiness [and] suffering, life and death.

Purification of the Arteries

255. *akhilam vāyujanmedam sāmartyam tasya jāyate |*
kartum nādvīśuddhiṁ yah samyag jānāty amūdhadhīḥ | |

The quick-witted [person] who properly knows how to purify the arteries, he achieves all the efficacy produced by [a particular] breath.

256. *nābhyabjakarnīkārūḍhaṃ kalābindupavitritam |*
rephākrāntaṃ sphuradbhāsaṃ bhakāraṃ paricintayet ||
257. *taṃ tataś ca taddivegaṃ sphuliṅgārciḥśatāñcitam |*
recayet sūryamārgena prāpayec ca nabhastalam ||
258. *amṛtaiḥ plāvayantaṃ tam avatārya śanais tataḥ |*
candrābhaṃ candramārgena nābhīpadme niveśayet ||
259. *niṣkramaṃ ca praveśaṃ ca yathā mārgam anāratam |*
kurvann evaṃ mahābhyāso nāḍīsuddhim avāpnuyāt ||

One should meditate on the syllable *ha*, which has ascended the pericarp of the navel-lotus, purified by a crescent and a dot [and] preceded by the clearly shining [syllable] *ar*. Subsequently, this [*arham*], which is characterized by emitting hundreds of flames, fast as lightning, should be released through the path of the sun and brought to the aperture on the top of the head (*nabhastala*). Impregnated with ambrosia, like the moon, it should then gradually be entered into the navel-lotus through the path of the moon. In this way, the competent practitioner may accomplish the purification of the arteries by continually performing exits [out of] and entries [into the arteries].

260. *nāḍīsuddhāv iti prājñāḥ saṃpannābhyāsakaśālah |*
svecchayā ghatayed vāyurṇ puṭayos tatkṣaṇād api ||

Thus, a wise man, who is skilled in and who has accomplished the practice related to the purification of the arteries, may according to [his] desire transfer the breath into [either] of the two arteries.

The Time which the Breath Occupies an Artery

261. *dve eva ghatike sārḍhe ekasyām avatiṣṭhate |*
tām utsrjyāparāṃ nāḍīm adhiṣṭhāti mārutaḥ ||

The breath remains in one [artery] for exactly [one hour or] two and a half *ghaṭikās*, having left that artery, it occupies the other artery [for a similar period of time].

262. *ṣaṭśatābhyadhikānyāhuḥ sahasrāṇyekaviṃśatim |*
ahorātre nari svasthe prāṇavāyor gamāgamam ||

Within a day and a night a healthy person inhales and exhales the vital breath 21600 times.

263. *mugdhadhīr yaḥ samīrasya saṃkrāntim api vetti na |*
tattvanirṇayavārtam sa katham kartum pravartate ||

A dullwitted [person], who does not even know the transgression of the breath, how could he issue a correct evaluation of reality?

The Method and Result of Entering into Another's Body

264. *pūritam pūrakenādhomukham hṛtpadmam unmiṣet |*
ūrdhvaśroto bhavet tac ca kumbhakena prabodhitam ||
265. *ākṣīpya recakenātha karsed vāyūṃ hṛdambujāt |*
ūrdhvaśrotaḥ pathagranthīm bhittvā brahmapuram nayet ||
266. *brahmarandhrān niṣkramayya yogī kṛtakutūhalaḥ |*
samādhito 'rkatūleṣu vedham kuryāc chanaiḥ śanaib ||
267. *mubus tatra kṛtābhyāso mālatīmukulādiṣu |*
sthiralakṣatayā vedham sadā kuryād atandritaḥ ||
268. *dṛḍhābhyāsaḥ tataḥ kuryād vedham varuṇavāyunā |*
karpūrāgurukūṣṭhādīgandhadravyeṣu sarvataḥ ||
269. *eteṣu labdhalakṣo 'tha vāyusamyojane paṭub |*
pakṣikāyeṣu sūkṣmeṣu vidadhyād vedham udyataḥ ||
270. *pataṅgabhrīṅgakāyeṣu jātābhyāso mrgeṣv api |*
ananyamānaso dhīraḥ samācared vijitendriyaḥ ||
271. *narāśvakarikāyeṣu praviśan nihsarann iti |*
kurvīta samkramam pustopalarūpeṣv api kramāt ||

Through *pūraka*, the contracted heart-lotus opens [its] face downwards and through *kumbhaka* it expands and turns [its face] upwards. When the breath is withdrawn from the heart-lotus by means of *recaka*,¹ the upward current should be lead to "Brahmā's town" [or the aperture on the top of the head (*brahmarandhra*)], having pierced the obstructive knot (*pathagranthi*).² When [the breath] is expelled from the *brahmarandhra*, the ascetic (*yogin*) who desires to [enter into another's body] should very slowly make a perforation into cotton (*arkatūla*)³ while in [the state of] absorption (*samādhi*). Having carried out [this] practice for a while, the vigorous [ascetic] should with a fixed [mind] repeatedly make perforation into flowers such as *mālatī*. Subsequently, the firm practitioner should for a moment make perforation into scented material, such as camphor, aloe wood and sulphur, by means of *varuṇavāyu*.⁴ Then he who is skilled in joining the breath with these [different insentient objects] should try to penetrate into dead bodies of small birds. The wise man who has conquered the senses, who has an attentive mind [and] who has completed [this] practice, should [thereupon] move into bodies of birds, black bees and deers. In this way, entering and exiting [the breath] into [dead] bodies of men, horses and elephants,

¹ On *pūraka*, *kumbhaka* and *recaka*, see YŚ V.4, 6-7.

² See YŚ V.10-12 n.

³ *Arkatūla* is the cotton from the medicinal plant, swallow-wort, technically known as *mālatī* (*Calotropis gigantea*, Linn.). Cf. Bosch 1944:18.

⁴ See YŚ V.49.

he should succesively transform [the breath] into bodies of stone-images (*pustopala*).¹

272. *evam parāsudeheṣu praviśed vāmanāsayaḥ |*
jīvaddehapraveśas tu nocyate pāpaśaṅkayā ||

In this way, one may enter into the bodies of dead creatures through [one's] left nostril. However, entering into living bodies has not been described out of fear of sin.²

273. *krameṇaivam paraṇupapraveśābhyāśaktiḥ |*
nimukta iva nirlepaḥ svecchayā saṁcaret sudhīḥ ||

Thus, as a consequence of the capability [generated] gradually from the practice of entering into other's bodies, a learned [ascetic (*yogin*)] moves as he wishes, as if liberated.

¹ On the art of separating the Self or the mind from the body and then entering into another's body, see Bloomfield 1917. The phenomenon is described in philosophical (YSūbh III.38) and epic texts (*Mahābhārata* XIII.40ff.) as well as in religious and secular folklore (*Pañcatantra* I.123). For further references, see Tuxen 1982:191-192; Lindquist 1932:13ff; Eliade 1969:393-394.

² Even if Hemacandra avoids the subject of how to enter into a living body, since it involves injury (*upaghāta*) and death (*prāṇaprahāṇa*), he dwells on it in SV V.272. The following four verses from an unknown source are quoted by Hemacandra (J:III.1063, ll. 1-8):
brahmarandhrena nirgatya praviśyāpānavartmanā | śrītvā nābhyambujam yāyāt hr̥dambhōjam suṣuṃṇayā
|| 1 || tatra tatprāṇasamcāram nirudhyān nijavāyūnā | yāvad dehāt tato dehī gataceṣṭo vinispatet || 2 ||
tena dehe vinirmukte prādurbhūtendriyakriyāḥ | varteta sarvakāryeṣu svadeha iva yogavit || 3 ||
dinārdham vā dinam veti krīdet parapure sudhīḥ | anena vidbinā bhūyāḥ praviśed ātmanah puram || 4 ||
 "First one should exit [the breath] through the *brahmarandhra* [and then] enter it through the passage of the anus [into the other person]. Having entered the navel-lotus, one should move [the breath] to the heart-lotus through the *suṣuṃṇā*-*nāḍī*]. There one should stop the movement of his breath with one's own breath. After that unconsciousness sets in as long as the Self is [separated] from the body. When the body is without [a Self], the functions of the sense-organs become manifest through him. He who knows the right method may [then] enter upon all activities as if it was his own body. Thus the wise may sport in another's body for half a day or one day [and after that] he may enter into his own body again through the [same] method."

Critique of Breath Control

1. *iha cāyaṃ parapurapraveśaś citramātrakṛt |*
śidhyen na vā prayāsena kālena mahatāpi hi | |

This [unorthodox (*apāramāṛthikya*) method of] entering into another's body [by means of controlling the breath] creates merely a miracle [and still] one may or may not accomplish [the path of liberation] even after a long time of practice.¹

2. *jitvāpi pavanam nānākaraṇaiḥ kleśakāraṇaiḥ |*
nādiḥpracāram āyattam vidhāyāpi vapurgatam | |
 3. *asraddheyam parapure sādhayitvāpi saṃkramam |*
viññānaikaprasaktasya mokṣamārgo na śidhyati | |

Even if one has controlled the breath through various means which [in fact] cause affliction, and even if one has exerted oneself in order to control the movement of [the breath] into the bodily arteries, and even if one has accomplished the incredible passage into another body, it is [still] not possible to attain the path of liberation for one who is exclusively devoted to such skills.²

4. *tan nāpnoti manaḥ svāsthyam prāṇāyāmaiḥ kadamhitam |*
prāṇāyāyamane pīḍā tasyām syāc cittavidravaḥ³ | |
 5. *pūraṇe kumbhane caiva recane ca pariśramam |*
cittasaṃkleśakaraṇān mukteḥ pratyūhakāraṇam | |

Consequently, a mind which is afflicted because [of the practice of various forms of] breath control is unable to obtain a healthy state, since breath control is connected with pain, [and] when that [pain is there], the mind becomes dichotomized.⁴ The effort [involved] in [the process of] inhaling, exhaling and sustaining [the breath] produces [therefore] an impediment to [the attainment of] liberation, because it creates anguish in the mind.⁵

The Withdrawal of the Senses from their Objects

6. *indriyaiḥ samam ākṛṣya viśayebhyaḥ praśāntadhīḥ |*
dharmadhyānakṛte tasmān manaḥ kurvīta nīśalam | |

¹ Cf. JA 1437.

² Cf. YŚ VI.2/*Amanaskayoga* (AY) II.33. On the latter text, see YŚ XII.25 n.

³ *cittavidravaḥ* (J:III.1075 n. 1):*cittaviplavaḥ* J.

⁴ Cf. JA 1459-1465.

⁵ This is a response to YŚ/SV V.1 and the notion that *prāṇāyāma* alone is instrumental in controlling the mind and the breath, and consequently a prerequisite of meditation. *Pratyāhāra*, *dhāraṇā*, and *dhyāna* are, however, not considered defective (*duṣṭa*) by Hemacandra and are thus excluded from criticism. Cf. JA 1466.

The mind becomes calmed when it together with the senses is withdrawn from [external] objects. [One should, therefore, according to others],¹ make the mind steady [in this way] in order to perform righteous meditation (*dharmadhyāna*).²

Concentration

7. *nābhīhrdayanāsāgrabhālabhrūtāludṛṣṭayaḥ |*
mukhaṃ kaṇṇau śiraś ceti dhyānasthānāny akīrtayan ||

[The same teachers] have stated that the following [parts of the body] are the spots [of concentration for the performance] of meditation: the navel, the heart, the tip of the nose, the forehead, the eye-brows, the palate, the eyes, the mouth, the ears and the head.³

8. *eṣāṃ ekatra kutrāpi sthāne sthāpayato manaḥ |*
utpadyante svasamvitter bahavaḥ pratyayāḥ kila ||

When one concentrates the mind on any of these spots, a range of experiences [which I will describe in the following] will certainly emerge out of one's consciousness.

¹ See YŚ V.1 n.

² In SV VI.6 (J:III.1076, l. 2), Hemacandra quotes his definition of *pratyāhāra* as found in *Abhidhānacintāmaṇi* 83 (and in substance following YSūbh II.54): *pratyāhāras tv indriyāṇāṃ viṣayebhyaḥ samāhṛtiḥ* "Pratyāhāra is the withdrawing of the senses from [their] objects." Cf. JA 1456-1458.

³ On the definition of *dhāraṇā* and its different loci, see YSūbh II.53, III.1; JA 1469-1470.

Virtuous and Pure Meditation

1. *dhyānaṃ vidhitsatā jñeyaṃ dhyātā dhyeyaṃ tathā phalam |*
sidhyanti na hi sāmagrīm vinā kāryāṇi karhicit ||

Those who intend to practise meditation should know [the qualifications of a] meditator, the object [of meditation, and] the result [of meditation]. Without [the knowledge of] all these [components], the aspirations [of the meditators] will never be fulfilled.¹

The Qualifications of a Meditator

2. *amuñcan prāṇanāśe 'pi samyamaikadhurīnatām |*
param apy ātmavat paśyan svasvarūpāparicyutāḥ ||
3. *upatāpam asaṃprāptaḥ śītavātātāpādibhiḥ |*
piṇḍasur amarikār² yogāmṛtarasāyanam ||
4. *rāgādibhir anākrāntaḥ krodhādibhir adūṣitam |*
ātmārāmaṃ manaḥ kurvan nirlepaḥ sarvakarmasu ||
5. *virataḥ kāmabhogebyaḥ svasarīre 'pi niḥspṛhaḥ |*
saṃvegahradanirmagnaḥ sarvatra samatām śrayan ||
6. *narendre vā daridre vā tulyakalyāṇakāmanah |*
amātrakarunāpātraṃ bhavasaukhyaparāṇmukhaḥ ||
7. *sumerur iva niṣkampaḥ śaśīvānandadāyakaḥ |*
samīra iva niḥsaṅgaḥ sudhīr dhyātā praśasyate ||

One who is able to bear the unique burden of [practising] the restraints [of a mendicant] even at the risk of his life, one who perceives other [beings] as himself, one who adheres to his own character; one who is not affected by cold, wind or heat, one who when thirsty changes quicksilver into the immortal elixir of *yoga*,³ one who is unassailed by defects such as attachment and aversion, one who makes his mind rejoice in the Self, not attached to any actions, one who has given up sensual pleasures, one who does not have attachment even to his own body, one who is immersed in the lake of [intense] desire [for emancipation], diffusing equanimity everywhere, one who has equally friendly wishes for a king and a poor man, one who abounds in measureless compassion, one who is

¹ This division into meditator (*dhyātṛ*), the object of meditation (*dhyeya*), and the result (*phala*) of meditation is also found in Amitagati's *Śrāvakaśāstra* XV.23ab (=YŚ VII.1ab), XV.30 (Williams 1963:240) and Nāgasena's *Tattvānuśāsana* 37 (J:III.1078 n. 1). On the authorship of the latter text, see Velankar (1944:153) who is of the opinion that it is falsely ascribed to Nāgasena.

² *amarikārī* (aorist: *akārī*?).

³ See YŚ XII.12 n.

indifferent to the pleasures of life, one who remains unshakable like mount Sumeru, one who like the moon bestows bliss [on everyone, and] one who moves freely like the wind. [Such] a pious meditator [fulfils the requirements of a meditator and] should be praised.¹

Tantric Virtuous Meditation

8. *piṇḍasthaṃ ca padasthaṃ ca rūpasthaṃ rūpavarjitaṃ |*
caturdhā dhyeyam āmnātaṃ dhyānasyālambanam budhaiḥ ||

According to the wise, the object of meditation, which [serves as] the support of meditation, is handed down as fourfold [including] *piṇḍastha*, *padastha*, *rūpastha* and *rūpavarjita*.²

i. Meditation on Imagined Objects

9. *pārthivī syād athāgneyī mārutī vāruṇī tathā |*
tatrābhūḥ pañcamī ceti piṇḍasthe pañca dhāraṇāḥ ||

When it comes to [meditation] on [imagined] objects (*piṇḍa*), there are five [different] acts of concentration: one related to the earth [element], one to the fire [element], one to the wind [element], one to the water [element], and a fifth [related to] the [non-material] Self.³

10. *tiryaglokasamam dhyāyet kṣīrābdhiṃ tatra cāmbujam |*
sahasrapattraṃ svarṇābham jambūdvīpasamam smaret ||

¹ Cf. JA 356-370.

² Hemacandra describes two forms of virtuous meditation (*dharmadhyāna*): the first and Tantric in YŚ/SV VII.8-X. 6, the second and canonical in YŚ/SV X.7-24. The former does not appear in any Śvetāmbara canonical or traditional text, including TAS, prior to YŚ. Most probably it is of “Kashmirian” Śaiva origin as testified in *Mālinīvijayottaratantra* (II.36-46) and Abhinavagupta’s *Tantrāloka* (X.236-242). However, even though Hemacandra was familiar with Abhinavagupta, as gathered from his *Kāvyaṇuśāsana* (Tubb 1998), it is most likely that he based his account on JA by the 10-12th century Digambara author, Śubhacandra, whose magnum opus also served as a source of information for Hemacandra’s treatment of breath control (YŚ V.1 n.), etc. In classifying it as *dharmadhyāna*, Hemacandra thereby legitimized its adoption, which served the cause of prozelytizing among the Śaivas of Gujarat as well as satisfying the interest on the part of Kumārapāla and Hemacandra in various yogic practices (YŚ XII). Due to the normative status of YŚ, the basic structure and terminology of this kind of *dharmadhyāna* were thus incorporated into Śvetāmbara orthodoxy. For a detailed discussion and further references, see Qvarnström 1998:40-43. On the incorporation of Tantric virtuous meditation into the *caityavandana* ritual as testified in the *Śrāvakaśāstra* (XV.30-56) of Amitagati and YŚ/SV III.124 (J:III.599-644), see Williams 1963:190-191, 240-241.

³ Cf. JA 1878-1879.

11. *tatkesaratater antaḥsphuratpīṅgaprabhāñcitām |*
svaṇācalapramāṇām ca karṇikām paricintayet | |
 12. *śvetasiṃhāsanāsīnam karmanirmūlanodyatam |*
ātmānam cintayet tatra pāṛthivī dhāraṇety asau | |

The act of concentration [on an object] related to the earth [element] consists in that one should imagine a vast ocean, equal [in size] to the world of human beings and animals,¹ and in that [ocean] a gold-coloured, thousand-petalled lotus, equal [in size] to the Jambūdvīpa.² Then one should imagine the pericarp, which inside is characterized by the beautiful appearance of blossoming pigment [stemming] from its multitude of filaments, as high as a golden mountain. After that one should [finally] imagine oneself seated on a white lion-throne atop that [lotus, engaged in] uprooting [all] *karma*.³

13. *vicintayet tathā nābhau kamalam ṣoḍaśacchadam |*
karṇikāyām mahāmantram pratipattram svarāvalim | |
 14. *rephabindukalākrāntam mahāmantram yadakeṣaram |*
tasya rephād viniryāntīm śanair dhūmaśīkṣhām smaret | |
 15. *sphuliṅgasantatiṃ dhyāyej jvālāmālām anantaram |*
tato jvālākalāpena dahet padmam hr̥dī sthitam | |
 16. *tadaṣṭakarmanirmāṇam aṣṭapattram adhomukham |*
dahaty eva mahāmantrādhyānotthaḥ prabalānalab | |
 17. *tato debād bahir dhyāyet tryasram vahnipuram jvalat |*
lāñchitam svastikenānte vahnibījasamanvitam | |
 18. *deham padmam ca mantrārcir antar vahnipuram babih |*
kṛtvāśu bhasmasāc chāmyet syād āgneyīti dhāraṇā | |

In a similar way one should envision a sixteen-petalled lotus in the navel which in the pericarp has the great *mantra* (*mahāmantra*),⁴ [*arham*], [and] a series of [sixteen] vowels distributed on the petals.⁵ [Then] one should imagine a column of smoke slowly emerging out of the syllable *ra*. In this *mahāmantra*, there is a word which consists of *ra*, a dot and a crescent (= *ram*). Thereafter one should imagine an uninterrupted series of flames, continuously sparkling of fire, [and] with [this] series of flames one should burn the lotus located in the heart. The fierce fire, which emanates from the meditation on the *mahāmantra*, exclusively burns the eight petals [of the heart-lotus] which have [their] face downward [and]

¹ =1 *raju* or 1/14 of the total height of the universe. On measurement of space, see Tatia 1994:275-277.

² On Jaina cosmology, see Caillat/Kumar 1981.

³ Cf. YŚ VII.10-12/JA 1880-1885.

⁴ SV VII.13 identifies the *mahāmantra* with *arham* constituting the *bīja-mantra* located in the centre of the *siddhacakra* (see YŚ VIII.74-75).

⁵ *a, ā, i, ī, u, ū, ṛ, ṝ, ḷ, ḹ, e, ai, o, au, am* and *ah*.

which represents the eight kinds of *karma*.¹ Then one should visualize outside of the body the burning of the threefold city of fire (*vahnīpura*),² which in the outskirts is characterized by a *svastika* accompanied by the root[-*mantra*] of the fire [element: *raṁ*]. When the *mantra*-flame inside has instantly reduced to ashes the body and [the eight petals of] the lotus, and outside the city of fire, it is extinguished. This is called *āgneyīdhāraṇā* [or the act of concentration related to the fire (element)].³

19. *tatas tribhuvanābhogam pūrayantam samīraṇam |*
calayantam girīm abdhīm kṣobhayantam vicintayet | |
 20. *tac ca bhasmarajas tena śīghram uddhūya vāyunā |*
dr̥dhābhyāsaḥ praśāntim tam ānayed iti mārutī | |

After that, the firm practitioner should imagine a wind filling and surrounding the [entire] three worlds, shaking the mountains and agitating the oceans. Thereby the dust from the ashes is quickly driven away by the wind and the [fire] is brought to extinction. This is known as [the act of concentration on an object] related to the air [element] (*mārutī[-dhāraṇā]*).

21. *smared varṣat sudhāsārair ghanamālākulaṁ nabhaḥ |*
tato 'r̥dhendusamākrāntam maṇḍalam varuṇāṅkitam | |
 22. *nabhastalam sudhāmbhobhiḥ plāvayat tatpuraṁ tataḥ |*
tadrajah kāyasambhūtam kṣālayed iti vāruṇī | |

One should envisage the sky filled with dense clouds pouring forth showers of ambrosia. After that [one should imagine] a *maṇḍala* endowed with the seed syllable of water, [*vaṁ*], in the possession of a crescent-shaped cipher. Then [one should envision that] the sky is washing the [burnt] city with ambrosia [and] that the dust produced from [the burning of] the body is washed away. This is [the act of concentration on an object] related to the water [element] (*vāruṇī[-dhāraṇā]*).⁴

23. *saptadhātuvinābhūtam pūrṇenduviśadadyutim |*
sarvajñakalpam ātmānam śuddhabuddhiḥ smaret tataḥ | |
 24. *tataḥ śimbāsanārūḍham sarvātīśayabhāsuram |*
vidhvastāśeṣakarmāṇam kalyāṇamahimānvitam | |

¹ See Jaini 1979:131-133.

² This may allude to the Hindu myth, frequently utilized in Tantric mythology, of Śiva's victory over *tripura*, the threefold citadel built by the enemies of the gods (see Goudriaan 1979:66). On *tripura* in Vedic religion, see Gonda 1976:23, 98.

³ YŚ VII.16 describes a meditational practice remnant of Vācaspatimiśra on YSū I.36. See Tuxen 1982:165-166. Cf. YŚ VII.13-14, 16-18/JA 1886-1887, 1891-1895.

⁴ Cf. JA 1900-1903.

25. *svāṅgagarbhe narākāraṃ svam smared iti tatrabbhūḥ |*
sābhyāsa iti piṇḍasthe yogī śivasukhaṃ bhajet ||

The pure-minded [mendicant] should [finally] think of himself as an omniscient being, free from the seven [basic] constituents (*saptadhātu*), [such as chyle and blood],¹ [and] radiating purity like the full-moon. After that he should imagine himself mounted on a lion-throne, excelling in all sorts of miracles (*atīśaya*),² completely free from all *karma*, endowed with an auspicious magnificence, and appearing as a man inside his own [purified] body. This is called *tatrabbhū[-dhāraṇā]*. Thus with the [continuous] practice of *piṇḍastha[-dhyāna]*, a mendicant (*yogin*) attains the happiness of liberation (*śivasukha*).³

26. *aśrāntam iti piṇḍasthe kṛtābhyāsasya yoginaḥ |*
prabhavanti na durvidyāmantramāṇḍalaśaktayaḥ ||
 27. *śākinyāḥ kṣudrayoginyāḥ piśācāḥ piśitāśanāḥ |*
trasyanti tatkṣaṇād eva tasya tejo 'sahiṣṇavaḥ ||
 28. *duṣṭāḥ karaṭīnāḥ simhāḥ śarabhbāḥ pannagā api |*
jīghāṃsavo 'pi tiṣṭhanti stambhitā iva dūrataḥ ||

Evil sciences (*durvidyā*),⁴ [involving] *mantras*, *maṇḍalas* and [various forms of] powers (*śakti*), do not have control over the mendicant (*yogin*) who has constantly practised [meditation] in relation to [imagined] objects (*piṇḍastha*). Female demons, cruel female ascetics, godlings, [and] female flesh-eating demons tremble the very moment [they see him, because they are] unable to endure the splendour of such [a mendicant]. Even offensive elephants, lions, young elephants, beasts (*śarabha*)⁵ and snakes, having the intention to kill, remain at a distant as if spellbound.⁶

¹ The seven impure constituents include chyle (*rasa*), blood (*rakta*), flesh (*māṃsa*), fat (*medas*), bone (*asthi*), marrow (*majjā*) and sperm (*śukra*). See Jolly 1951:61-62.

² See YŚ IX.7 n.

³ Cf. YŚ VII.23-25/JA 1904-1906.

⁴ Cf. YŚ V.135 n.

⁵ On *śarabha* as a mythical beast (and an *avatāra* of Śiva), see O'Flaherty 1981:41, 282-283, 291.

⁶ Cf. YŚ VII.26-28/JA 1907-1909.

ii. Meditation on Sacred Syllables

1. *yat padāni pavitrāṇi samālambya vidhīyate |*
tat padasthāṃ samākhyātāṃ dhyānasiddhāntapāragaiḥ ||

That [meditation] which is performed with the support of sacred syllables is called *padastha[-dhyāna]* by the experts in the doctrine of meditation.¹

2. *tatra ṣoḍaśapatrādhye nābhikandagate 'mbuje |*
svaramālāṃ yathāpattraṃ bhramantīm paricintayet ||
3. *caturviṃśatipattraṃ ca hr̥dī padmaṃ sakarṇikam |*
varṇān yathākramam tatra cintayet pañcaviṃśatim ||
4. *vaktrābje 'ṣṭadale varṇāṣṭakam anyat tataḥ smaret |*
saṃsmaran mātṛkām evaṃ syāc chrutajñānapāragaḥ ||

(a) In this [kind of meditation] one should imagine a line of [sixteen] vowels (*svaramālā*) – [*a, ā, i, ī, u, ū, ṛ, ṝ, ḷ, ḹ, e, ai, o, au, am, ab*] – wandering from petal to petal on a sixteen-petalled lotus situated in the center of the navel.² Furthermore one should imagine a twenty-five-petalled lotus in the heart with a pericarp [containing] in due order the [consonant] letters, [*ka, kha, ga, gha, ṇa, ca, cha, ja, jha, ya, ṭa, ṭha, ḍa, ḍha, ṇa, ta, tha, da, dha, na, pa, pha, ba, bha*]. After that one should imagine the remaining eight letters – [*ya, ra, la, va, śa, ṣa, sa* and *ha*] – on an eight-petalled lotus in the mouth. If one in this manner meditates on the [Sanskrit] syllabary (*mātṛkā*), one becomes proficient in the knowledge of the scriptures.

5. *dhyāyato 'nādisamsiddhān varṇān etān yathāvidhi |*
naṣṭādiviṣaye jñānaṃ dhyātur utpadyate kṣaṇāt ||

¹ The majority of *mantras* or *vidyās*, employed synonymously by Hemacandra (YŚ VIII.43 n.), are variations of the *pañcanamaskāra* mantra and range from multi-syllable spells (16, 6, 5, 2) to the one syllable seed-mantra, *aum*, interpreted in a Jaina fashion (YŚ VIII.29-30 n.). The usage of spells were condemned by the Jaina canon, but gradually incorporated into Jaina lay practice by the time of the *Aṅgavijjā* (4th cent. A.D.) and the Jaina Purāṇa tradition (1-5 cent. A.D.). See YŚ V.70-71 n; Cort 1987:237-238. During the medieval period, they were used in a Tantric context by lay persons and monks for mundane as well as soteriological ends. This is evidenced in YŚ and other medieval texts (see Introduction; Qvarnström 2000, forth. b; Dundas 1998, 2000). Hemacandra warns, however, against the employment of non-Jaina *mantras*, regarding them as part of an evil science (*durvidyā*) and not conducive to liberation (YŚ VII.26, I. 5). On the *pañcanamaskāra* mantra and its origins, see Dundas 1992:70-72; Jaini 1979:163 n. 12. For Hindu, Buddhist and Jaina *mantras* in general, see Bharati 1965:101-163 (as to predominantly Jaina *mantras*, see 138-140). Cf. JA 1910-1916.

² Cf. JA 1945-1946.

While meditating on these eternally present syllables according to the proper ritualized form the meditator [in addition] instantly achieves knowledge of perished objects, etc.¹

6. *athavā nābhikandādhah padmam aṣṭadalam smaret |*
svarālikēsaram ramyam vargāṣṭakayutair dalaiḥ | |
7. *dalasandhiṣu sarveṣu siddhastutivirājitam |*
dalāgreṣu samagreṣu māyāpranavapāvitam | |
8. *tasyāntarantimam varnam ādyavarnapuraskṛtam |*
rephākṛāntam kalābinduramyam prāleyanirmalam | |
9. *arham ity akṣaram prāṇaprāntasamsparsi pāvanam |*
hrasvam dīrgham plutam sūkṣmam atisūkṣmam tataḥ param | |
10. *granthīn vidāryan nābhikandahrdghaṇṭikādikān |*
susūkṣmadhvaninā madhyamārgayāyi smaret tataḥ | |
11. *atha tasyāntarātmānam plāvyaṁānam vicintayet |*
bindutaptakalāniriyatkeṣīnagaurāmṛtormibhiḥ | |
12. *tataḥ sudhāsarasūtaṣoḍaśābjadalodare |*
ātmānam nyasya patreṣu vidyādevīḥ ca ṣoḍaśa | |
13. *sphuṭasphaṭikabhṛīgārakeṣaratkeṣīrasitāmṛtaiḥ |*
ābhir āplāvyaṁānam svam ciraṁ citte vicintayet | |
14. *athāsya mantrarājasyābhidheyam parameṣṭhinam |*
arhantam mūrdhani dhyāyet śuddhasphaṭikanirmalam | |
15. *taddhyānāveśataḥ so 'ham so 'ham ity ālapan muhuḥ |*
niḥśaṅkam ekatām vidyād ātmanah paramātmanā | |
16. *tato nīrāgam adveṣam amohaṁ sarvadarśinam |*
surārçyam samavasṛtau kurvāṇam dharmadeśanām | |
17. *dhyāyann ātmānam evettham abhinnaṁ paramātmanā |*
labhate paramātmavam dhyānī nirdhūtakalmaṣah | |

(b) Alternatively one may envision an eight-petalled lotus below the centre of the navel with a beautiful filament possessing a line of vowels [and] with petals connected with the eight classes (*varga*) [of letters in the Sanskrit syllabary]. In all [eight] intervening spaces between the petals, the *siddhastuti*² is contained [and] on top of all the petals the sacred [syllables] *aum* and *hriṁ* (*māyā*). The first letter [of the syllabary, *a*], should be placed in front [of the lotus] and the final letter,

¹ According to an unidentified verse quoted in SV VIII.5 (J:III.1093, ll. 2-3), the repetition of these syllables cures the meditator from diseases such as inability to taste the food put in the mouth (*arocaka*), weakness of digestion (*agnimāndya*), black leprosy (*kuṣṭha*), swelling of abdomen (*udara*), cough (*kasana*), heavy breathing (*śvasana*), and consumption (*keṣaya*). See Jolly 1951:94-96ff., 106-121.

² Another name for the *pañcanamaskāra* mantra is *pañcaparameṣṭhistuti*. See Glasenapp 1984: 367.

[*ha*], in its centre accompanied by [the letter] *r* – which is spotless as snow – a pleasant crescent and a dot. This holy word, *arham*, which brings one in contact with the essence of life, [should first be uttered in the mind] with a short [sound], then with a long, [then with a] protracted, [then with a] subtle and [finally with an] excessively subtle sound. After that, one should imagine as if one splits the knots (*granthi*)¹ from the center of the navel to the heart, to the throat, and so on, by means of [this] very subtle sound as it moves through the middle path [or *susūmnā*]. Thereupon one should imagine as if one's internal Self (*antarātman*)² is being submerged with waves of nectar, white as milk, emerging from a crescent heated by a dot. After that, having installed the Self and the sixteen goddesses [presiding over] the spells (*vidyādevī*)³ on the petals inside a sixteen-petalled lotus, produced out of a lake of nectar, one should imagine in [one's] mind that oneself is being bathed by these [goddesses] for a long time with the flow of milk-like, white nectar emerging out of a pitcher (*bhrīgāra*)⁴ made of clear crystal. Furthermore, one should meditate on *arahanta* on the forehead. It is [a word referring to the first] supreme being [and] it denotes the king of spells (*mantrarāja*) which is spotless like pure crystal. If one in addition frequently repeats *so 'ham, so 'ham* ("He I am, He I am")⁵ while entering into this [kind of] meditation, one will undoubtedly realize the identity between the supreme Self (*paramātman*) and [the internal] Self. If a meditator who is free from all defects then meditates exactly in this way on the identity between the [individual] Self and the supreme Self, he will become all-seeing, free from attachment, aversion and delusion, worshipped by gods in the holy residence hall as he delivers the teaching of the [Jaina] religion, [and] he will obtain the state of the supreme Self.

18. *yadvā mantrādhipaṃ dhīmān ūrdhvādborephasaṃyutam |*
kalābindusamākrāntam anāhatayutam tathā | |
19. *kanakāmbhojagarbhasṭhaṃ sāndracandrāṃśunirmalam |*
gagane saṃcarantam ca vyāpnuvānam diśaḥ smaret | |
20. *tato viśantam vaktrābje bhramantam bhrūlatāntare |*
sphurantam netrapatreṣu tiṣṭhantam bhālamandale | |

¹ This is not to be confused with the *granthi* related to *prāyogalabdhi* ref. to in YŚ/SV V.11, 265. See YŚ XII.7-8 nn.

² On the external, internal, and supreme Self, see YŚ XII.7-8 with n.

³ In addition to spells, the *vidyās* came to be described as goddesses from the 6th-8th century A.D. onwards and were incorporated into the Jaina cosmology. Hemacandra systematized them in TC I.170-176. See Cort 1987:237-239, 242.

⁴ On the various connotations of *bhrīgāra*, see Wezler 1987.

⁵ On *so 'ham* and the reversed form *haṃsa* denoting the supreme reality, etc., in Tantrism, see Padoux 1990:140-142.

21. *niryāntaṃ tālurandhrena sravantaṃ ca sudhārasaṃ |*
spardhamānaṃ śaśāṅkena sphurantaṃ jyotirantare ||
 22. *saṃcarantaṃ nabhobhāge yojayantaṃ śivaśrīyā |*
sarvāvayavasampūrṇaṃ kumbhakena vicintayet ||

(c) Alternatively, a wise person may meditate on the king of spells (*mantrādhipa*) which consists of [the syllable] *ra*, above and below, accompanied by a crescent, a dot and [the syllable] *ha* (*anāhata*).¹ It is located inside a golden lotus, it is spotless as the rays of the full-moon [and] it moves in the sky, permeating [all] directions. While holding the breath, one should then envision it entering into the lotus of the mouth, moving between the eye-brows, throbbing on the eyelids and stationing [itself] in the circle of the forehead (*bhālamāṇḍala*). As it penetrates through the aperture of the palate, shedding nectar-juice, shining in the midst of stars, competing [even] with the moon, moving in the region of the clouds, filling all parts [of the body], it [finally] unites with the goddess of liberation (*śivaśrī*).²

23. *mahātattvaṃ idaṃ yogī yadaiva dhyāyati sthiraḥ |*
tadaivānandasampadbbhūr muktiśrīr upatiṣṭhate ||

Whenever a mendicant (*yogin*) meditates with a settled mind on this magnificent reality [in the form of the king of spells, *arhantaṃ*], the beneficence which is deliverance, a land rich in happiness, attends [upon him] at that very moment.

24. *rephabindukalāhīnaṃ śubhraṃ dhyāyet tato 'kṣaram |*
tato 'nakṣaratāṃ prāptam anuccāryaṃ vicintayet ||

[Immediately] after that, [the mendicant should meditate on the pure syllable [*ha*] without the [two] *r*-s, the dot and the crescent. Then he should meditate upon [that *ha* when it has] reached the state of being unlettered [and] unpronounced.³

25. *nīśākarakalākāraṃ sūkṣmaṃ bhāskarabhāsvaram |*
anāhatābbhidhaṃ devaṃ visphurantaṃ vicintayet ||

He should [thereupon] imagine as if [that *ha*] were animated [in the form of] a god called *anāhata* having the shape of the crescent-moon [and] being subtle [and] bright as the sun.

26. *tad eva ca kramāt sūkṣmaṃ dhyāyed vālāgrasannibhaṃ |*
kṣaṇaṃ avyaktaṃ ikṣeta jagaj jyotirmayaṃ tataḥ ||

¹ On *anāhata*, see YŚ VIII.25.

² SV VIII.18-22 contains the following quotation (J:III.1096, ll. 10-11): *akārādi bhākarāntaṃ rephamādhyāyaṃ sabindukam | tad eva paramaṃ tattvaṃ yo jānāti sa tattvavit ||* “[*Arhantaṃ*], which begins with ‘a’ and ends with ‘ha’ has the letter ‘r’ in the middle together with a dot, that is the ultimate reality. He who knows this, he is a knower of reality.” Cf. JA 1918-1934.

³ Cf. JA 1935-1938.

He should then gradually meditate exclusively on that [sound *ba*] which is as subtle as the point of a hair. As a consequence he may for a moment perceive the world as unmanifest, consisting of light.¹

27. *pracyāvya mānaṣaṃ lakṣyād alakṣye dadbataḥ sthīram |*
jyotiḥ akṣayaṃ atyakṣaṃ antar unmīlati kramāt ||

[This] imperishable light, which is beyond perception, will gradually bloom within as he firmly holds the mind in the imperceptible, having withdrawn it from the perceptible.²

28. *iti lakṣyaṃ samālambya lakṣyābhāvaḥ prakāśitaḥ |*
niṣaṇṇamaṇasaḥ tatra sidhyaty abhimataṃ muneḥ ||

Thus having supported [his meditation with] a perceptible [object], the absence of [such] an object has now been explained. A mendicant (*muni*) whose mind is firmly set there [in that imperceptible], his desired goal will be accomplished.³

29. *tathā hr̥tpadmamadhyasthaṃ śabdabrahmaikakāraṇam |*
svaravyaṅjanasaṃvītaṃ vācakaṃ paramaṣṭhinaḥ ||
 30. *mūrdhasaṃsthitaśītāṃśukalāmrtarasaplutaṃ |*
kumbhakena mahāmantraṃ praṇavaṃ paricintayet ||

(d) [According to another way of meditating on holy syllables], one should while holding the breath meditate on the primal *mantra*, *aum*. It is situated in the middle of the heart-lotus, it is the single cause of *śabdabrahman*,⁴ [and] it is furnished with vowels and consonants signifying the supreme being. It is filled with elixir of nectar [emerging] from the crescent of the moon which is stationed on [the top of] the head.

31. *pītaṃ stambhe 'ruṇaṃ vaśye kṣobhaṇe vidrumaprabham |*
kṛṣṇaṃ vidveṣaṇe dhyāyet karmaḡhāte śaśiprabham ||

(e) In order to [achieve the rite of] stopping (*stambha*), one should meditate on the yellow colour [of *aum*]. In order to [achieve the rite of] subduing (*vaśya*), [one

¹ Cf. YŚ XII.13 n.

² Cf. JA 1942.

³ Cf. JA 1943-1944.

⁴ Hemacandra here links the notion of *śabdabrahman* with a purely Jaina interpretation of *aum*, letting "a" signify *arhat*, *aśarīra* (= *siddha*) and *ācārya*, "u" *upādhyāya*, and "m" *muni* (= *sādhu*). The amalgamation between *śabdabrahman*, indicating the supreme reality for the grammarian philosophers, and *aum*, the supreme reality for some of the Upanṣadic teachers, does not occur frequently in "Kashmirian" nondualistic Śaivism for which *śabdabrahman* is an epithet not of the highest reality but of an already condensed form of sound, quite close to the differentiated emanation. See Padoux 1990:122-124 with n. 103. On the Jaina interpretation of *aum*, see Jaini 1979:42, 163-164 with nn. 15-16. Cf. JA 1947-1949; YSū I.27 (*tasya vācakaḥ praṇavaḥ*).

should meditate on] the red colour [of *aum*]. In order to [bring about] the act of agitation, [one should meditate on] the green colour [of *aum* and] in order to [achieve the rite of] causing hostility (*vidveṣaṇa*), [one should meditate on] the black colour [of *aum*]. [Finally], in order to destroy [one's] *karma*, [one should meditate on] the white colour [of *aum*].¹

32. *tathā puṇyatamaṃ mantraṃ jagatṭṛitayapāvanam |*
yogī pañcaparameṣṭhinamaskāraṃ vicintayet | |

(f) [Another way of meditating on a holy syllable is when] a mendicant (*yogin*) meditates on the most sacred [Jaina] litany, which is a reverent salutation to the five supreme beings and which purifies the entire three worlds.²

33. *aṣṭapatre sitāmbhoje kaṇṇikāyāṃ kṛtasthitim |*
ādyam sapṭākṣaram mantraṃ pavitraṃ cintayet tataḥ | |

[In order to do so], he should meditate on [its] first holy *mantra*, which consists of the seven syllables *na-mo a-ra-haṃ-tā-naṃ*, stationed in the pericarp of an eight-petalled, white lotus.

34. *siddhādikacatuṣkaṃ ca dikpatreṣu yathākramam |*
cūlāpādacatuṣkaṃ ca vidikpatreṣu cintayet | |

He should [then] in due order envision the four [remaining *mantras* of the Jaina litany], beginning with the [salutation to] the perfect beings (*siddha*), on the petals facing the [east, south, north and west].³ On the petals [facing the intermediate points [of the compass], he should envision the four appendixes (*culika*) [to the holy litany].⁴

¹ SV VIII.31 comments that, even if it is taught that for those who are desirous of *karmaghāta*, meditation on the white colour of *aum* is required, meditation on the other colours of *aum* may sometimes be helpful taking into account substance, area, time, and disposition. *Karmaghāta* presumably refers to the destruction of *karma* (i.e. if YŚ/SV VIII.31 is not purely a digest of certain Tantric practices) and not of living beings (*māraṇa*) as in the six Hindu Tantric rites (*ṣaṭkarmāṇi*). Jaina Tantra normally replaces *māraṇa* by *strī-ākṛṣṭi* ("attraction of women") in compliance with the vow of non-harm (*ahimsā*), but there are exceptions; see Dundas 1998:46 n. 3. Three other of the *ṣaṭkarmāṇi* rites are described in YŚ VIII.31 (*stambha*, *vaśya* and *vidveṣaṇa*). See Cort 1987:245-246, 255 n. 57. Cf. JA 1950-1951.

² Cf. JA 1952-1954.

³ *namo siddhānaṃ* "I bow down before the perfected beings (*siddha*)" on the eastern petal, *namo āyariyānaṃ* "I bow down before the [mendicant] leaders (*ācārya*)" on the southern petal, *namo uvajjhāyānaṃ* "I bow down before the [mendicant] preceptors (*upādhyāya*)" on the western petal and *namo loe savvasābhūnaṃ* "I bow down before the [Jaina] mendicants (*sādhū*)" on the northern petal. Tr. by Jaini 1979:162.

⁴ One should envision the inscription, *eso pañca namokekāro* "This fivefold salutation" on the petal facing the south-east quarter, *savvapāvappaṇāsaṇo* "which destroys all sin" on the petal facing the south-west quarter, *mamgalānaṃ ca savvesim* "is preeminent as the most auspicious"

35. *trīśuddhyā cintayann asya śatam aṣṭottaram munih |*
bhujjāno 'pi labhetaiva caturthatapasah phalam ||

If a mendicant (*muni*) [thus] meditates 108 times on the [holy litany and its four appendixes]¹ with the three purities – [mental, physical and verbal] – he may achieve the same result as of one fast, even if he eats.²

36. *enam eva mahāmantram samārādhyeha yoginah |*
trilokeyāpi mahīyante 'dhigatāḥ paramām śriyam ||
 37. *kṛtvā pāpasahasrāṇi hatvā jantuśatāni ca |*
amum mantram samārādhyā tiryāṅco 'pi divam gatāḥ ||

Mendicants (*yogin*) who have obtained supreme happiness here [in this world], having exclusively paid homage to this great *mantra*, are highly esteemed by the inhabitants of the three worlds. Even animals, [such as Kambala and Śabala],³ who have committed thousands of sins and who have killed hundreds of creatures, will attain heaven, having worshipped this *mantra*.

38. *gurupañcakanāmotthā vidyā syāt ṣoḍaśākṣarā |*
japan śatadvayam tasyāś caturthasyāpnuyāt phalam ||

(g) If one mutters⁴ the sixteen syllable *vidyā*, [*a-ra-haṃ-ta-sid-dha ā-ya-ri-ya u-vaj-jhā-ya sā-hu*], which is derived from the five names of venerable persons [saluted in the *pañcanamaskāra*mantra], 200 times, one obtains the [same] result as of one fast.⁵

39. *śatāni trīṇi ṣaḍvarṇam catvāri caturakṣaram |*
pañcāvarṇam japan yogī caturthaphalam aśnute ||

If a mendicant mutters the six syllables [*a-ra-haṃ-ta-sid-dha*] 300 [times], the four syllables [*a-ra-haṃ-ta*] 4[00] times, [and] the [single] syllable *a* 5[00] times, he obtains the merit [earned] from one fast.⁶

40. *pravṛttihetur evaitad amīṣaṃ kathitam phalam |*
phalam svargāpavargau tu vadanti paramārthataḥ ||

The result of these [different kinds of reverential repetitions of the *pañcanamaskāra*mantra] has been told for the sole purpose of making [even foolish

on the petal facing the north-west quarter, and *paḍhamam havai maṅgalam* “of all auspicious things” on the petal facing the north-east quarter. Tr. by Jaini 1979:163.

¹ See YŚ VIII.42.

² Cf. JA 1955-1961.

³ See TC VI.60-62 (“On the two bulls”).

⁴ According to Gellner (1991:193 n. 80), Buddhist Tantric scriptures, and associated ritual texts, tend to use *jāpa* in order to differentiate themselves from the Hindus, who use the more common *japa*. Perhaps the Jainas used the same distinction.

⁵ Cf. JA 1962-1963.

⁶ Cf. JA 1964-1969.

people]¹ engage in these [practices], but in reality the result has been declared to be heaven and liberation.

41. *pañcavarṇamayī pañcatattvā vidyoddhṛtā śrutāt |*
abhyasyamānā satatam bhavakleśam nirasyati ||

(h) If one constantly repeats [the *mantra*] consisting of the five syllables, [*a-si-ā-u-sā* along with *namah*, and] the five mantric letters (*pañcatattva*), [*hrām*, *hrīm*, *hrūm*, *braum*, *brah*],² extricated from the [Pūrva-]scripture, *Vidyā[-pravāda]*,³ [all] existential suffering is eradicated.⁴

42. *maṅgalottamaśaraṇapadāny avyagramānasah |*
catuḥsamāśrayāny eva smaran mokṣam prapadyate ||

[Furthermore], if one who with an attentive mind exclusively recollects the four fundamentals [of Jainism] (*samāśraya*) – [the Jinās (*arhat*), the perfected beings (*siddha*), the mendicants (*sādhu*) and the teaching (*dharma*)] – [each as] being blessed (*maṅgala*), transcendental ([*lok*]ottama) and a refuge (*śaraṇa*), one will attain liberation.⁵

43. *muktisaukhyapradām dhyāyed vidyām pañcadaśākṣarām |*
sarvajñābhām smaren mantram sarvajñānaprakāśakam ||

One should meditate on the 15 syllable *vidyā*, [*aum a-ra-ham-ta sid-dha sa-yo-gi-ke-va-lī svā-hā*], which bestows the happiness of liberation, [and] one should recollect the *sarvajñābha-mantra*,⁶ [*aum śrīm hrīm arham namah*], which brings about omniscience.⁷

44. *vaktum na kaścid apy asya prabhāvam sarvataḥ kṣamah |*
samam bhagavatā sāmyam sarvajñena bibharti yah ||

Nobody is able to fully explain the [great] efficacy [of this *sarvajñābha-mantra*], which is identical to the omniscient Bhagavat [or Jina].

45. *yadicchēd bhavadāvāgneḥ samucchedam kṣaṇād api |*
smaret tadādimantrasya varṇasaptakam ādimam ||

¹ See SV VIII.39.

² “a” from *arahaṃta*, “si” from *siddha*, “ā” from *āyariya*, “u” from *uvajjhāya*, and “sā” from *sāhu*.

³ On *Vidyāpravāda*, see YŚ VIII.74-75 n.

⁴ Cf. JA 1969-1970.

⁵ On *maṅgala*, see Cort 1989:461-465; Jaini 1979:164. Cf. JA 1971.

⁶ Hemacandra treats *mantra* and *vidyā* as synonyms (YŚ VIII.43, 72, 79), thereby deviating from the classical distinction made between the two based on their grammatical genus, the gender of their presiding deity, and whether they require a prescribed rite (*sādhana*) for their mastery. See *Avatīkṣaṇīyukti* 931; Shah 1947:850 with n. 58.

⁷ Cf. JA 1972-1975, 1999.

If one wants to instantaneously extinguish the forest fire of existence, one should meditate on the first seven letters of the first *mantra* of the [*pañca-namaskāra* *mantra*: *na-mo a-ra-ham-tā-ṇam*].

46. | *pañcavarnam smaren mantraṃ karmanirghātakam tathā* |
varṇamālāñcitam mantraṃ dhyāyet sarvābhaya-pradam | |

One may [further] recollect the five syllable *mantra*, [*na-mo sid-dhā-ṇam*],¹ which destroys *karma*, [and] one may meditate on the [following] *mantra* which is adorned with a garland of letters [and] which grants all [kinds of] protection, [*aum namo arhate kevaline paramayogine viśphuraduruśukladhyānāgninirdagdha-karma-bhīyā prāptānantacatuṣṭayāya saumyāya śāntāya maṅgalavaradāya aṣṭādaśadoṣarahitāya svāhā*].

47. *dhyāyet sitābjam vaktrāntar aṣṭavargīm dalāṣṭake* |
aum namo arahantānam iti varṇān api kramāt | |
48. *kesarālīm svaramayīm sudhābinduvibhūṣitām* |
karnīkām karnīkāyām ca candrabimbāt samāpatat | |
49. | *saṃcaramānam vaktreṇa prabhāmaṇḍalamadhyagam* |
sudhādīdhitisaṃkāśam māyābhijam vicintayet | |
50. *tato bhramantam patreṣu saṃcarantam nabhastale* |
dhvaṃsayantam manodhvāntam sravantam ca sudhārasam | |
51. *tālurandhreṇa gacchantam lasantam bhrūlatāntare* |
trailokyācintyamāhātmyam jyotirmayam ivādbhutam | |
52. *ity amuṃ dhyāyato mantraṃ puṇyam ekāgracetasaḥ* |
vāñmanomalamuktasya śrutajñānam prakāśate | |
53. *māsaiḥ ṣaḍbhīḥ kṛtābhyāsaḥ sthīrībhūta-manās tataḥ* |
niḥsarantīm mukhāmbhojāc chikhām dhūmasya paśyati | |
54. *saṃvatsaram kṛtābhyāsaḥ tato jvālām vilokate* |
tataḥ saṃjātasamvegāḥ sarvajñamukhapañkajam | |
55. | *sphuratkālyānamāhātmyam saṃpannātīśayam tataḥ* |
bhāmaṇḍalagatam sāḥṣād iva sarvajñam īkṣate | |
56. *tataḥ sthīrīkṛtasvāntas tatra saṃjātaniścayaḥ* |
muktvā saṃsāra-kāntāram adhyāste siddhimandiram | |

One should [moreover] envision a white lotus inside the mouth which on [its] eight petals has [the following] series of eight syllables, respectively: *aum na-mo a-ra-ham-tā-ṇam*. The pericarp [of the lotus] possesses a series of filaments with vowels adorned with dots of nectar. In [that] pericarp, emerging from the disc of the moon, [and] moving through the mouth, reaching the center of the aura (*prabhāmaṇḍala*), is the seed[-*mantra*], *hrī* (*māyābija*), which resembles the splendour of the moon, [and] which one should meditate [upon]. After that [one

¹ Cf. JA 1976-1978.

should meditate on that seed-*mantra*] as it wanders about on the petals, circum-ambulating in the sky-firmament (*nabhasṭala*), destroying the ignorance of the mind, shedding ambrosia, moving through the aperture in the palate [and finally] appearing between the eye-brows. [This seed-*mantra*, *hrī*], has the nature of light [and] possesses incomprehensible efficacy in the three worlds, just like a prodigy. Thus, while meditating on this auspicious *mantra* with onepointedness of mind, he who is verbally and mentally free from impurity, [to him] the scriptural meaning is revealed. One who has a composed mind [and] who has practised [in this way] for six months, will then perceive a column of smoke emerging out of the lotus of the mouth. After that, having practised for a year, one will perceive a flame [emerging] out of that [lotus], and subsequent to that, one who has cultivated detachment will [even] perceive, as if in person, the face-lotus of the Omniscient [Jina] who is resplendent with auspicious magnanimity, who is endowed with [all sorts of] miraculous powers (*atīśaya*),¹ and who is surrounded by an aura (*bhāmaṇḍala*). One who has definitively accomplished liberation [and] who has cultivated exact knowledge [of reality], having abandoned the wilderness of *saṃsāra*, will consequently enter the abode of perfection.²

57. *śaṣibimbād ivodbbhūtāṃ sravantīm amṛtaṃ sadā |*
vidyāṃ kṣvīm itī bhālasthām dhyāyet kalyāṇakāraṇaṃ | |

[Furthermore] one should meditate on the *vidyā*, *kṣvīm*, on the forehead which is the cause of virtue, constantly shedding nectar as if emerged from the disc of the moon.³

58. *kṣīrāmbhodher viniryāntīm plāvayantīm sudhāmbubhiḥ |*
bhāle śaṣikalām dhyāyet siddhisopānapaddhatim^A | |

One should [moreover] meditate on the crescent moon [of *kṣvīm*] on the forehead which is a staircase to liberation as it rises up from the ocean of milk, emitting nectar-like water.⁵

59. *asyāḥ smaraṇamātreṇa trutyadbhavanibandhanaḥ |*
prayāti paramānandakāraṇaṃ padam avyayam | |

Simply by remembering this [*vidyā*, *kṣvīm*], the shackles of life and death are broken, and one attains the imperishable state [of liberation] which is the cause of supreme bliss.

¹ See YŚ IX.7 n.

² Cf. YŚ VIII.47, 48/JA 1978-1979, 1980-1994.

³ Cf. JA 1995-1996.

⁴ This is an echo of *Vākyapadīya* I.16: *siddhisopānaparvanām*.

⁵ Cf. JA 1997-1998.

60. *nāsāgre praṇavaḥ śūnyam anāhatam iti trayam |*
dhyāyan guṇāṣṭakam labdhvā jñānam āpnoti nirmalam ||

[Moreover], if one meditates on the three [sacred syllables], *aum* (*praṇava*), *cirō* (*śūnya/avagraha*) and *ha* (*anāhata*),¹ on the tip of the nose, one will obtain pure knowledge, having acquired the eight [kinds of] miraculous powers, [such as the ability to become infinitely small (*anīman*)].²

61. *śaṅkhakundaśaśāṅkābhāms trīṇ amūn dhyāyataḥ sadā |*
samagraviṣayañānaprāgalbhyam jāyate nṛṇām ||

By constantly meditating on these three [sacred syllables], which are bright like conch[-shell], Spring Jasmines (*kunda*) and the moon, one becomes proficient in all branches of human knowledge.

62. *dvipārśvapraṇavadvandvaṃ prāntayor māyayā vṛtam |*
sohaṃ madhye vimūrdhānam ahmlīm kāram vicintayet ||

One should [furthermore] meditate on the sound, *ahmlīm*, on the forehead, placed in between *saḥ* [and] *ham*, which on both sides has two times *aum* surrounded by *brīm* on both ends. [The entire *mantra* therefore reads:] *hrīm aum aum saḥ ahmlīm ham aum aum brīm*.³

63. *kāmadhenum ivācintyaphalasam pādanakṣamām |*
anavadyām japed vidyām gaṇabhṛdvanodgatām ||

One may [also] mutter the spotless *vidyā*, [*aum jogge magge tacce bhūe bharve bhavisse amte pakkhe jīṇapārśve svāhā*], which has originated from the mouth of the chief disciples [of the Jina] (*gaṇabhṛt*) [and] which is capable of producing inconceivable results, just like a wish-fulfilling cow.

64. *ṣaṭkoṇe 'praticakre phaḍ iti pratyekam akṣaram |*
saṃye nyasyed vicakrāya svāhā bāhye 'pasavyataḥ ||

65. *bhūtāntam bindusamyuktam tanmadhye nyasya cintayet |*
namo jñānam ity ādyair oṃpūrvair veṣṭayed bahiḥ ||

One may [also] inscribe [from right] to left on the six corners [of a *yantra*] each of the six syllables, *a-pra-ti-ca-kre phaḍ*. Outside [the *yantra*, on both sides of its corners], one should inscribe [from left] to right [each one of the six syllables], *vi-ca-krā-ya svā-hā*. Having inscribed [the syllable] *ha* (*bhūtānta*) together with an *anusvāra* in the middle of the [*yantra*], one should meditate [on the following *mantra*], which begins with *namo jñānam* preceded by *aum* [and which should be

¹ J (III.1116 n. 2) also gives the manuscript reading: *aum, ha, a*. Cf. JA 2000-2002.

² See YSūbh III.45.

³ Cf. JA 2003-2004.

inscribed in circles outside of the *yantra*]: [*aum namo jñāṇam aum namo ohijñāṇam aum namo paramohijñāṇam aum namo savvohijñāṇam aum namo kuṭṭhabuddhīnam aum namo vijjabuddhīnam aum namo padānusārīnam aum namo sambhinnaśoyānam aum namo ujjumadīnam aum namo viulamadīnam aum namo dasapuvvīnam aum namo coddasa-puvvīnam aum namo aṭhaṅgamahānimittakusalanānam aum namo viuvvanāiddhipattānam aum namo vijjābarānam aum namo cāraṇānam aum namo paṇhasamanānam aum namo āgāsagāmīnam aum jsaum jsaum śrī hrī dhṛti kṛti buddhi lakṣmī svāhā*. After that one should install the different *mantras* of the *pañcanamaskāra* *mantra* on the fingers according to the following scheme: *aum namo arahantānam hrām svāhā* on the thumb, *aum namo siddhānam hrīm svāhā* on the forefinger, *aum namo āyariyānam hrūm svāhā* on the middle finger, *aum namo uvajjñāyānam braim svāhā* on the ring-finger, and *aum namo loe savva sāvūnam braum svāhā* on the little finger. Having in this way mentally installed these syllables on the fingers three times above the head, towards the southern, eastern, western and northern direction, one should mutter them].

66. *aṣṭapatre 'mbuje dhyāyed ātmānam dīpratejasam |
praṇavādyasya mantrasya varṇān patreṣu ca kramāt ||*
67. *pūrvāśābhimukhaḥ pūrvam adhikṛtyādimaṇḍalam |
ekādaśaśatāny aṣṭākṣaram mantram japed tataḥ ||*
68. *pūrvāśānukramād evam uddiśyānya dalāny api |
aṣṭarātram japed yogī sarvapratyūhaśāntaye ||*
69. *aṣṭarātre vyatīkrānte kamalasyāsya vartinah |
nirūpayati patreṣu varṇān etān anukramam ||*
70. *bhīṣanāḥ simhamātaṅgarakṣaḥprabhṛtayaḥ kṣaṇāt |
śāmyanti vyantaraś cānye dhyānapratyūhabetavaḥ ||*
71. *mantraḥ praṇavapūrvō 'yam phalam aihikam icchubhiḥ |
dhyeyaḥ praṇavahīnas tu nirvāṇapadakāṅkṣibhiḥ ||*

One may [further] meditate on the luminous Self in an eight-petalled lotus which on its petals has [the eight] syllables of the *mantra*, [*na-mo a-ra-ham-tā-ṇam*], beginning with *aum*, respectively. Having installed the first [syllable on the petal] facing east from the circle, one should repeat [this] eight lettered *mantra* 1100 times. In this manner, the other petals, pointing in due order from the east, [should be installed with *na-mo, a-ra, ham-tā-ṇam*, respectively]. The mendicant (*yogin*) should [then] repeat [this *mantra* for] eight days in order to neutralize all obstacles. When eight days have elapsed, these [eight] syllables, installed successively on the petals, begin to look as if alive to him, and even such terrifying beings as lions, elephants, *rākṣasas*, evil spirits (*vyantara*) and others, which [all] cause resistance in meditation, are instantly pacified. Those who desire the fruits of this world should meditate on the *mantra*, [*namo arahantānam*],

preceded by *aum*, but those who are desirous of the state of liberation should meditate on [this *mantra*] without *aum*.¹

72. *cintayed anyam apy enam mantram karmoghaśāntaye |*
smaret sattvopakārāya vidyām tām pāpabhakṣiṇīm | |

In order to calm the mass of *karma*, one should also meditate on another *mantra*, [śrīmad ṛṣabhādivardhamānāntebhyo namaḥ]. For the benefit of mankind, one should meditate on that *vidyā* which “eats up all evil”, [*aum* | *arhanmukhakevala*[-*kamala*]-*vāsinipāpātmaḥṣaṇṇakari śrutajñānājvalāsahasrajalite sarasvati matpāpam hana hana daba daba kṣām kṣīm kṣūm kṣaum kṣaḥ kṣīravaradhavale amṛtasambhave vaṃ vaṃ hūm hūm svāhā*].²

73. *prasīdati manah sadyaḥ pāpakāluṣyam ujjhati |*
prabhāvātīśayād asyā jñānadīpaḥ prakāśate | |

As a result of the efficacy and pre-eminence of this [*pāpabhakṣiṇīvidyā*], the mind grows immediately calm, evil [karmic] dirt is removed, [and] the lamp of knowledge is illumined.

The Siddhacakra

74. *jñānavadbhiḥ samāmnātaṃ vajrasvāmyādibhiḥ sphuṭam |*
vidyāvādāt samuddhṛtya bījabhūtaṃ śivaśrīyaḥ | |

75. *janmadāvahutāśasya praśāntinavavāridam |*
gurūpadeśād vijñāya siddhacakraṃ vicintayet | |

One should [also] meditate, according to the precept of the teacher, on the *siddhacakra*,³ which has been handed down by knowledgeable men, such as Vajrasvāmin,⁴ [and] which is derived from [the Pūrva-scripture], the *Vidyā*-

¹ Cf. YŚ VIII.66, 67, 68, 69, 70, 71/JA 2008-2010, 2011, 2012, 2014-2015, 2013, 2016.

² Cf. JA 2017-2019.

³ The *siddhacakrayantra* is one of many *yantras* produced during the medieval period for meditative and ritual purposes. It consists of nine stages or dignities (*navapada*): the five supreme beings (*paramēṣṭhin*) and the four essentials of Jainism, adding right asceticism (*tapas*) to the three jewels (YŚ I.15-18). See Dundas 1992:72 with n. 64 (ref. to Shah 1987); Jaini 1979:254 n. 20. For illustrations, see Pal 1994:242-244; Fischer/Jain 1978 (Pt.2):2-4, 30-31, plates II-IV; Caillat/Kumar 1981:192-193. Cf. JA 2020-2023.

⁴ According to the Śvetāmbara tradition, Vajra[svāmin] was the last Elder in the pupillary succession to know the Pūrvas. He is portrayed by Hemacandra in the *Parīṣiṣṭaparvan* (XII-XIII) and believed to have known ten out of fourteen Pūrva-texts. See Introduction; Fynes 1998:85-179.

[pra]vāda.¹ [The *siddhacakra*] is like a seed for the happiness of liberation [and] it is [like] a new raincloud [capable of] extinguishing the fire of existence.

76. *nābhīpadme sthitam dhyāyed akāraṃ viśvatomukham |*

sivaraṇam mastakāmbhoje ākāraṃ vadanāmbuje ||

77. *ukāraṃ hṛdayāmbhoje sākāraṃ kaṇṭhapaṇikaje |*

sarvakalyāṇakārīṇi bījāny anyāny api smaret ||

One should [also] meditate on the syllable *a* [from the *mantra*, *a-si-ā-u-sā*], located in the lotus of the navel, the syllable *si* in the lotus of the head, the syllable *ā* in the lotus of the mouth, the syllable *u* in the lotus of the heart, [and] the syllable *sā* in the lotus of the throat. Similarly one should meditate on other seed [syllables] which are beneficial to all, [such as *namah sarvasiddhebhyaḥ*].²

78. *śrutasiṇdhūsamudbhūtam anyad apy akṣaram padam |*

aśeṣam dhyāyamānaṃ syān nirvāṇapadasiddhaye ||

Even other syllables and words, which all spring from the ocean of scriptures, should be meditated upon in order to attain the state of liberation.³

79. *evam ca mantravidyānām varṇeṣu ca padeṣu ca |*

viśeṣam kramaśaḥ kuryāt lakṣyābhāvopapattaye ||

Thus one should gradually analyze both the letters and the words of the *mantras* and the *vidyās* for the sake of obtaining that which cannot be expressed [in words].⁴

80. *iti gaṇadharadhuryāviṣkṛtād uddhṛtāni*

pravacanajalarāśeṣe tattvaratnāny amūni |

hṛdayamukuramadhye dhīmatām ullasantu

pracitabhavaśatottthakleśanirṇāśahetoḥ ||

These are the jewels of reality selected from the ocean of sermons [and] revealed by the principal attendants [of Mahāvīra]. Let [these] reflect within the mirror of

¹ The *Vidyāpravāda* (*Vijjāpavāja*) or *Vidyānuvāda* is one of fourteen extinct Pūrva-texts of the Śvetāmbara canon. On the lost 12th *Aṅga*, the *Dr̥ṣṭivāda*, which is believed to have contained the main Pūrva teachings, see Kapadia 1941:75-77; Alsdorf 1973; Wiley 2000a:ch. 1.

² See YŚ VIII.41.

³ The following verse from an unknown source is quoted by Hemacandra in SV VIII.78 (J:III.1127, l. 2): *vītarāgo bhavan yogī yat kiñcid api cintayet | tadeva dhyānam āmnātam ato 'nye granthavistarāḥ ||* "Whatever an ascetic (*yogin*) meditates upon, only that by which he becomes free from attachment is considered meditation. All the rest is therefore simply textual details." Cf. JA 2025.

⁴ Cf. JA 2026-2028.

iii. Meditation on the External Characteristics of the Jina

1. *mokṣaśrīsamukhīnasya vidhvastākḥilakarmanāḥ |*
caturmukhasya niḥśeṣabhuvanābhayadāyinaḥ ||
2. *indumaṇḍalasamkāśacchatratritayaśālināḥ |*
lasadbhāmaṇḍalābhogavidāmbitavivasvataḥ ||
3. *divyadundubbhinirghoṣagitasāmrājyasampadaḥ |*
raṇaddvirephajhaṅkāramukharāśokaśobhināḥ ||
4. *simbhāsananiṣaṇṇasya vijyamānasya cāmaraiḥ |*
surāsuraśīroratnadīprapādanakḥadyuteḥ ||
5. *divyapuṣpotkarākīrṇāsaṅkīrṇapariṣadbhuvāḥ |*
utkandharair mṛgakulaiḥ pīyamānakaladhvanaiḥ ||
6. *śāntavairebbhasimbhādisamupāsitasannidheḥ |*
prabhoh samavasaraṇasthitasya parameṣṭhināḥ ||
7. *sarvātīśayayuktasya kevalajñānabhāsvataḥ |*
arhato rūpam ālambya dhyānam rūpastham ucyate ||

The Jina is face to face with the goddess of liberation; he has destroyed all *karma*; he has four faces; he bestows protection to all living creatures; he is embellished with a triple parasol resembling the disc of the moon; he has a refulgent aura which mocks [even] the sun; his attainment of universal sovereignty is celebrated with the sound from the divine kettledrum; he is beautified by an Aśoka[-tree] resonant with the buzzing sound of humming black bees; he is seated on a lion-throne, and he is being fanned with chowries [from both sides]; his toe-nails shine with the splendour from the jewels on the head of heavenly beings and demons [who bow down to him]; the clean ground in front of [his] assembly [of listeners] is full of heaps of heavenly flowers, and his pleasing voice is imbibed, as it were, by herds of deer with upstretched necks; in his near presence, the enmity between elephants, lions, etc., is calmed; he is the Lord seated in the holy sermon-hall of the supreme beings; he is endowed with all the [34] superhuman qualities (*atīśaya*);¹ [and] he is radiating with omniscience. Meditation based upon

¹ The 34 *atīśayas* attributed to the Jina are enumerated in Hemacandra's *Abhidhāna-cintāmaṇi* I.57-64 (Boehtlingk/Rieu 1972:10-11): "The body has wonderful beauty and fragrance, is free from disease, free from perspiration and dirt; the breath has the fragrance of a lotus; flesh and blood are white as a stream of cow's milk; the process of eating and elimination is not visible. These are the 4 inborn *atīśayas*. For a crore of crores of men, gods, and animals to be contained in the space of a *yojana*; speech corresponding to the speech (*bhāṣā*) of men, animals and gods, and extending for a *yojana*; a beautiful halo at the back of the head, whose splendour surpasses that of the sun; in the space of 200 *gavyūṭis* there is no sickness, hostility, plague, pestilence, excess nor lack of rain, hunger, no fear of oppression from own nor other king; these are 11 *atīśayas* arising from destruction of *karma*. A *dharmacakra* in the sky; chauris; a shining lion-throne with a footstool; three umbrellas; a

[these] external characteristics [of the Jina is one way of practising what] is called *rūpastha*[-*dhyāna*].¹

8. *rāgadveṣamahāmohavikārair akalanīkitam |*
śāntaṃ kāntaṃ manohāri sarvalakṣaṇalakṣitam ||
9. *tīrthikair aparijñātayogamudrāmanoramam |*
akṣnor amandam ānandaniḥsyandam dadad adbhutam ||
10. *jinendrapratimārūpam api nirmalamānasah |*
nirnimesadrśā dhyāyan rūpasthadhyānavān bhavet ||

If a pure-minded [person], without [even] blinking, meditates on the nature of an image of the king of Jinas, who is not defiled with the repugnant condition of attachment, aversion and severe delusion, who is endowed with all the auspicious characteristics [of a Jina such as being], who is appeased, endearing and heart-stealing, who is pleasing the mind with the *yogamudrā*,² which is unknown to non-Jainas, and from whose eyes an effulgence of marvelous bliss radiates, [then he also] becomes in possession of *rūpasthadhyāna*.

11. *yogī cābhyāsayogena tanmayatvam upāgataḥ |*
sarvajñībhūtam ātmānam avalokayati sphuṭam ||

jewelled banner; golden lotuses for walking on; three splendid walls (*samavasaraṇa*); fourfold face and body; thorns with points turned down; bending of trees; loud music from a drum; a favourable wind; birds flying to the right; rain of perfumed water; rain of many-coloured flowers; the hair, beard and nails cease to grow; a *koṭi* of the four classes of gods in order of rank standing near; the favourableness of the seasons always having objects [such as flowers] that appeal to the senses: these are the 19 divine *atīśayas*." (quoted from TC I.5-6 n. 11). Some of these are also part of the eight miraculous powers (*prātihārya*) of a Jina described by Hemacandra in his VRS V.1: an Aśoka-tree (*aśokavr̥kṣa*), a shower of flowers from the gods (*surapuṣpavarṣṭi*), heavenly music (*divyadhvani*), a chauri (*cāmara*), a throne (*śimhāsana*), a halo (*bhāmaṇḍala*), a heavenly drum (*duṇḍubhi*), and a large umbrella (*ātapatra*). See J:III.1129 n. 1. Cf. JA 2053-2055. For explanations and illustrations of some of the *atīśayas*/*prātihāryas*, see Fischer/Jain 1978 (Pt.2):5-7, plates VIII-XI. On the special attributes of the Jina's body, see also Wiley 2000a:ch. 3; Krause 1952:20ff.

¹ The material form or image of the Jina is one of the most important objects of meditation and worship for the Śvetāmbara Mūrtipūjaka Jainas. See Fischer/Jain 1978 (Pt.2): 5-6; Williams 1963:240-241; TC I.371 n. 409, III.178. TC I.371 contains the following hymn of praise (*stuti*) to the first Tīrthāṅkara: "Even today you are present in person to the *bhavyas* who recall your teaching bestowing favour on all. Whoever direct meditation, concentrated on your form (*rūpastha*), toward you, to those great souls you are present in person, O Lord." On iconographic variations of the Tīrthāṅkara image, see Jain/Fischer 1978 (Pt.1):15-19, 31-34, plates XXXVIII-XLVI.

² The *yogamudrā* is one of many particular positions or intertwinings of the fingers calculated to achieve magical efficacy such as in this case the fulfilment of all desires. It consists in the two hands being joined with the fingers interlocking and the elbows resting on the abdomen. See Williams 1963:191.

12. *sarvajño bhagavān yo 'yam aham evāsmi sa dhruvam |*
evam tanmayatām yāti sarvavedīti manyate ||

The mendicant (*yogin*) who through the practice [of these two kinds of *rūpa-sthādhyāna*] has attained [the state of] identity with the [nature of the Jina] certainly views himself as if he has become omniscient, thinking: “I am he who is the Bhagavat and the Omniscient one”.¹ In this way he reaches the identity with the [Jina] as he thinks [of himself] as one who knows everything.²

13. *vītarāgo vimucyeta vītarāgaṃ vicintayan |*
rāgiṇaṃ tu samālambya rāgi syāt kṣobhaṇādikṛt ||

[This is because] if one meditates on someone who is free from attachment, one [also] becomes free from attachment, whereas if one [take as one's] support [in meditation] someone who is endowed with attachment, one [also] becomes possessed with attachment [and thus] responsible for confusion, etc.³

14. *nāsaddhyānāni sevyaṇi kautukenāpi kin tv iha |*
svanāśāyaiva jāyante sevyaṃānāni tāni yat ||

It is not proper to take resort to erroneous meditations even out of curiosity, since practising these [forms of meditation] only brings about self-destruction.

15. *siddhyanti siddhayaḥ sarvāḥ svayaṃ mokṣāvalambinām |*
sandigdḥā siddhir anyeṣāṃ svārthabhraṃśas tu niścitaḥ ||

All miraculous powers materialize by themselves for those who have recourse to liberation [through Jaina meditation]. For those others [who resort to non-Jaina meditation the accomplishment of] miraculous powers is uncertain, but the loss of their own goal [of liberation] is definite.

¹ Cf. YŚ VIII.6-17 n.

² Cf. YŚ IX.11/JA 2073-2093.

³ SV IX.13 contains the following unidentified quotation (J:III.1133, l. 9): *yena yena hi bhāvena yujyate yantravāhakaḥ | tena tanmayatām yāti viśvarūpo maṇir yathā ||* “Whatever object the Self (*yantravāhaka*) is connected with, with that it will be identified, just as a jewel which assumes any form [placed in front of it].” Cf. Johnson 1995:129-130 with n. 12; YŚ VIII.78 n.; YSū I.4; YSūbh I.37.

iv. Meditation on the Intrinsic Nature of the Jina

1. *amūrttasya cidānandarūpasya paramātmanah |*
nirāñjanasya siddhasya dhyānam syād rūpavarjitam | |

Meditation [on the intrinsic nature of the Jina], which is formless, [and has] the nature of consciousness and bliss, [identical to] the supreme Self, spotless [and] accomplished, is [called] *rūpavarjita*.¹

2. *ity aśramam smaran yogī tatsvarūpāvalambanah |*
tanmayatvam avāpnoti grāhyagrāhakaavarjitam | |

If a mendicant (*yogin*) constantly meditates in this manner, having the intrinsic nature [of the Jina] as his support, he obtains identity with that [intrinsic nature], which is free from [the dichotomy between] subject and object.²

3. *ananyasarañibhūya sa tasmin līyate tathā |*
dhyātrdhyānobhayaābhāve dhyeyenaikyam yathā vrajet | |

Thus without any other resort [the mendicant] immerses into that [intrinsic nature], so that he may, in the absence of the duality between the meditator and the [process of] meditation, obtain identity with the object of meditation.

4. *so 'yam samarasībhāvas tad ekīkaraṇam matam |*
ātmā yad aprthaktvena līyate paramātmani | |

This particular state of unification (*samarasībhāva*) is considered as an act of identification (*ekīkaraṇa*), since, due to the identity [between the meditator and the process of meditation], the [inner] Self emerges into the supreme Self.³

5. *alaksyaṃ lakṣyasambandhāt sthūlāt sūkṣmaṃ vicintayet |*
sālambāc ca nirālambam tattvavit tattvam añjasā | |

¹ Meditation having as its support the external characteristics (YŚ IX) and the formless intrinsic nature (YŚ X.1-6) of the Jina is also attested in Haribhadra's *Śoḍaśakapraṅgama* XIV. 2: *sālambano nirālambanaś ca yogah paro dvidhā jñeyah | jinārūpadhyānam khalv ādyas tattattvagas tv aparah | | 1 |* "There is also another kind of twofold *yoga*: one with support and one without support. The former consists of meditation on the image of the Jina whereas the latter is related to the intrinsic nature of the [Jina]." Cf. JA 2094-2095.

² Cf. JA 1506-1510.

³ Terms like *samarasībhāva*, *ekīkaraṇa*, *samarasabbhāva* (YŚ XII.5), and the like are frequently used by Jaina, Buddhist and Brāhmaṇical texts, classical or Tantric, to describe religious experiences. See e.g. *Bṛhadāraṇyakopaniṣad* IV.4.2; *Māṇḍukyopaniṣad* 5; *Gauḍapādīyakārikā* III.45. For further references, see Bhattacharya 1943:cxvii, 79; Eliade 1973:253, 260, 268. Cf. JA XXXI.38. The earliest serious discussion of *samarasa* in Jainism is found in Haribhadra's *Śoḍaśakapraṅgama* XVII.

[A mendicant] who truly [wants to] know reality should differentiate the unseen from the seen, the subtle from the gross, and the supportless from that with support.¹

6. *evam caturvidhadhyānāmṛtamagnaṃ muner manah |*
sākṣātkeṛtajagattattvaṃ vidhatte śuddhim ātmanah ||

Thus the mind of a mendicant (*muni*) which is immersed in the ambrosia of the four kinds of meditation – [*piṇḍastha*, *padastha*, *rūpastha* and *rūpavarjita*] – [and] which has directly experienced the reality of the world, attains purity of Self.

Canonical Virtuous Meditation

7. *ājñāpāyavipākānāṃ saṃsthānasya ca cintanāt |*
itthaṃ vā dhyeyabhedena dharmyaṃ dhyānaṃ caturvidham ||

Also from another perspective virtuous meditation is fourfold by making a distinction between [the following] objects of meditation: (i) the teaching (*ājñā*) [of the Jina], (ii) the evil (*āpāya*) [consequences of *karma*], (iii) the maturing (*vipāka*) [of *karma*], and (iv) the structure [of the universe] (*saṃsthāna*).²

i. Meditation on the Teaching of the Jina

8. *ājñāṃ yatra puraskṛtya sarvajñānāṃ abādhitām |*
tattvataś cintayed arthāṃś tad ājñādhyānaṃ ucyate ||

When one first reflects upon the teaching (*ājñā*) of the omniscient [Jina], which is unrefuted [by other means of proof (*pramāṇa*), free from anomalies and thus trustworthy (*āpta*)],³ and [subsequently] in truth [reflects] on the categories, [the sentient (*jīva*), etc.],⁴ that is called *ājñādhyāna*.

9. *sarvajñavacanāṃ sūkṣmāṃ hanyate yan na hetubhiḥ |*
tadājñārūpam ādeyaṃ na mṛṣābhāṣiṇo jināḥ ||

¹ Cf. JA 1618-1620.

² The description of the second and canonical set of virtuous meditation in YŚ/SV X.7-24 follows TAS/*Svopajñābbhāṣya* (SB) IX.37. It deviates, however, from the earliest account of *dharmadhyāna*, which is found in the *Śthānāṅgasūtra* IV.1.61-72, by regarding the structure of the universe as the object of meditation, not the different shapes (*saṃsthāna*) of the beings. See Schubring 1978:313ff. For a digest of this kind of *dharmadhyāna*, see Tatia 1951:283-291; Jaini 1979:252-253, 272; Dundas 1992:143-146. In the canonical description of the four kinds of meditation (*ārta*, *raudra*, *dharmā* and *śuklā*), four reflections each are assigned to *dharmā*- and *śuklā*-*dhyāna*. These are enumerated in YŚ IV.55-112 (*bhāvanā*) following TAS IX.7. Cf. Bronkhorst 1993a:151-154.

³ Cf. TAS IX.36; JA 2639.

⁴ See YŚ/SV I.16 n.; TAS I.4.

Since the refined argumentation of the omniscient [Jina] cannot be refuted by logic, [trustworthiness] must be accepted as the nature of his teaching. [This is because] the Jinās are never the speakers of non-truth.¹

ii. Meditation on the Evil Results of Acts

10. *rāga dveṣa kaṣāyādyair jāyamānān vicintayet |*
yatrāpāyāṃs tad apāyavicayadhyānam iṣyate ||

When one reflects upon [the fact that] evil [results] (*apāya*) [of acts] arise due to passions, such as attachment and aversion, that is called *apāyavicayadhyāna*.²

11. *aīhikāmuṣmikaṣpāyaparihārāparāyaṇaḥ |*
tataḥ pratinivarteta samantāt pāpakarmaṇaḥ ||

One who is intent on removing the evil in this and the next world, [and thereby avoiding to suffer as a human, animal or hell being], should consequently entirely refrain from [performing] evil acts [by following the path of the Jina in thought, word and action].

iii. Meditation on the Maturing of Karma

12. *pratīkṣaṇasamudbhūto yatra karmaphalodayaḥ |*
cintyate citrarūpaḥ sa vipākavicayo mataḥ ||

When one reflects upon that the rising of [various] effects of *karma* constantly originate every moment, this is called *vipākavicaya*[-*dhyāna*].¹

¹ Cf. YŚ II.12. Hemacandra's states in SV X.9 that the teaching (*ājñā*) communicated by the Jina serves as a scripture (*āgama*) expounding the fundamental principles of reality (*padārtha*) without being contradicted by logic (*hetuvāda*) or experience (*pratyakṣa*). This has a clear address to Mīmāṃsā philosophy, which denies the possibility of human perfection (*sarvajña*), insisting that only the non-created (*apauruṣeya*) Veda could serve as an absolute source of knowledge (*pramāṇa*). Among Śvetāmbara philosophers, the response to Kumārila's criticism of the Jaina (and Buddhist) notions of omniscience (*Ślokavārtika* I.1.2:95ff.) was first conceptually captured and systematically defined by Haribhadra in his *Śāstravārtāsamuccaya* (vv. 580-626). Haribhadra was also engaged in the debate concerning the criteria of omniscience and who actually embodied those criteria, Mahāvīra or Buddha. See *Sarvajñāsiddhi*, *Śāstravārtāsamuccaya* (vv. 626-643) and *Yogabindu* (vv. 438-457). On Kumārila's criticism of the Jaina notions of an omniscient and competent (*āpta*) being, see Pathak 1930-1931; D'sa 1980:192ff.; Verpoorten 1987:24. For the Jaina notion of omniscience, see Jaini 1974; Singh 1974; Soni 1996. In favour of Jaina epistemology, Jambūvijaya cites the following verse (J:III.1138 n. 3): *tatrāpūrvārthaviññānaṃ niścitaṃ bādhavarjitaṃ | aduṣṭakāraṇārādhyaṃ pramāṇaṃ lokasammatam ||* "Pramāṇa is a completely new (*apūrva*) knowledge about an object which is absolutely without contradiction (*bādhā*) and which presupposes flawless sense-organs. This is what is generally accepted as *pramāṇa*."

² Cf. JA 1640.

13. *yā sampadārhatō yā ca vipadā nārakātmanah |*
ekātapatratā tatra puṇyāpuṇyasya karmaṇah ||

When an *arhat* is successful and an infernal being is unsuccessful, then it is [still] the same general karmic [law] of good and bad that applies.²

iv. Meditation on the Structure of the Universe

14. *anādyantasya lokasya sthityutpattivyayātmanah |*
ākṛtiṃ cintayed yatra saṁsthānavicayaḥ sa tu ||

When one reflects upon the structure of the universe, which is beginningless and endless [and] characterized by the continued existence, coming into existence and dissolution [of substances (*dravya*)], that is [called] *saṁsthānavicaya*[-*dharmadhyāna*].

15. *nānādravyagatānantaparyāyaparivartane |*
sadā saktaṃ mano naiva rāgādyākulatām vrajet ||

A mind which constantly is occupied with the changing [[universe] of innumerable substances undergoing infinite transformations (*paryāya*), [such a mind] never becomes confused by attachment, etc.

16. *dharmyadhyāne bhaved bhāvaḥ kṣāyopasamikādikaḥ |*
leśyāḥ kramaviśuddhāḥ syuḥ pītapadmasitāḥ puṇaḥ ||

When one is engaged in virtuous meditation, the state of “elimination and suppression”, etc., occurs [in the Self (*jīva*)].³ Moreover, the mental shades gradually become purer [assuming the colour of] yellow, lotus-pink and white.⁴

¹ Cf. JA 1658.

² SV X.13 states that one and the same result (*phala*) or fruition (*vipāka*) of *karma* is experienced differently depending on the object of experience (*dravya*), the place (*keśetra*), the time (*kāla*), one’s disposition (*bhāva*) and one’s state of existence or incarnation (*bhava*). On the *karma* theory of Jainism, see Glasenapp 1942; Guerinot 1926:186-205; Jaini 1979:220-260; Wiley 2000a.

³ SV X.16 mentions three of the five states (*bhāva*) of the Self (*jīva*) which are produced by the interaction between the *karmas* and the Self and which distinguishes it from other substances. See TAS II.1-6; Glasenapp 1942:40-42; Jaini 1979:142-146 nn. 19-20.

⁴ According to the *Uttarādhyāyanasūtra* XXXIV.2, the Self has six different colours or shades (*leśyā*) – black, blue, grey, red, yellow and white – corresponding to its spiritual development. Basham (1951:245), following Hoernle, argues that this doctrine is connected with the Ājīvika system of six *abhijātis*, even though the latter is based upon creed or occupation and the former on state of mind and morality. It is however not possible to establish its origin, but the basic notion was prevalent among early śramaṇa movements from where they spread into the Brāhmanical fold (philosophical, epical and *Ars Poetica* or *alamkārasāstra*, as shown by Glasenapp 1942:47-49 with n. 2). The iconography of the *leśyās* is found in Brown 1941; Caillat/Kumar 1981:174-175; Fischer/Jain 1978 (Pt.2):43 plate

17. *asmin nitāntavairāgyavyatīṣaṅgatarāṅgite |*
jāyate dehinām saukhyam svasamvedyam atīndriyam ||

The happiness of sentient beings which is beyond the senses and which is [only] intelligible to oneself, arises when one moves between excessive indifference and attachment.¹

18. *tyaktasaṅgās tanuṃ tyaktvā dharmyadhyānena yoginaḥ |*
graiveyakādīsvargeṣu bhavanti tridaśottamāḥ ||
 19. *mahāmāhīmasaubhāgyam śaraccandranibhaḥprabham |*
prāpnuvanti vapuḥ tatra sragbhūṣāmbharabhūṣitam ||
 20. *viśiṣṭavīryabodhādhyam kāmārtijavaravarjitam |*
nirantarāyam sevante sukham cānupamam ciram ||
 21. *icchāsaṃpannasarvārthamanohārī sukhāmṛtam |*
nirvighnam upabhuñjānā gatam janma na jānate ||
 22. *divyabhogāvasāne ca cyutvā tridivatas tataḥ |*
uttamena śarīreṇāvataranti mahītale ||
 23. *divyavaṃśe samutpannā nityotsavamanoramān |*
bhuñjate vividhān bhogān akhaṇḍitamanorathāḥ ||
 24. *tato vivekam āśritya virajyāśeṣabhogataḥ |*
dhyānena dhvastakarmāṇaḥ prayānti padam avyayam ||

Mendicants (*yogin*) who have no attachment due to [the practice of] *dharmadhyāna*, become the best among celestial beings in heavens such as Graiveyaka,² having left the body. There they obtain an extremely great and beautiful body, which shines like the autumnal moon, and which is adorned with garlands, ornaments and clothes. They [also] achieve long lasting, incomparable, unimpeded happiness, rich in special kinds of powers and knowledge [and] devoid of

XLVIIa. The notion of colours linked to the state of spiritual development is e.g. applied in Jaina and Buddhist classifications of monks. See e.g. Buddhaghoṣa's commentary on *Dīghanikāya* II.20 and *Bhagavatīsūtra* XXV.6; TAS/SB IX.49. The simile of the crystal is often used to illustrate how the Self become as if coloured by the objects of experience, just as the crystal assumes any form put in front of it. See e.g. the *Tattvadīpikā* on Kundakunda's *Pravacanasūtra* II.83 (Johnson 1995:129-130 with n. 12). At the basis of this doctrine seems to be the notion that the mind assumes the form of its object, and is coloured by it, classically formulated in YSū(bh) I.4. For an (uncritical) encyclopedia of the *leśyā* theory, see Banthia/Chorania 1966. See also Tsuchihashi 1983; Edholm 1988; Wiley 2000b.

¹ In SV X.17 (J:III.1145, ll. 2-3), Hemacandra gives the following quotation (almost identical to JA 2127) to further state the effects of *dharmadhyāna*: *alaṅkṛtyam ārogyam anīṣṭhuratvaṃ gandhaḥ śubho mūtrapuriṣam alpam | kāntiḥ prasādaḥ svarasaumyatā ca yogaḥpravṛtteḥ prathamam bi cihnam || 1 ||* "The first symptom of devoting oneself to *yoga* is steadiness, pleasant health, pure odour, small quantity of liquid and solid excretions, splendour, beauty, serenity of disposition, and a pleasant voice." Cf. YSū(bh) III.46.

² See Kirfel 1920:291-315; Caillat/Kumar 1981:52-53.

the fever of pain [caused] by sensual pleasure. While enjoying the nectar of happiness, which attracts the mind since it fulfils all kinds of desire without impediment, they do not even know (i.e. remember) their past [incarnation]. Then, at the end of their celestial enjoyment, they descend from heaven [and] incarnate with excellent bodies on the earth [as human beings]. Born in a divine lineage, they experience various kinds of pleasures, [such as] pleasing the mind with regular festivals, with their desires fulfilled. After that, having taken recourse to discriminative [knowledge, and] having become indifferent to every sensual pleasure, those who have destroyed all *karmas* through meditation attain the imperishable state [of liberation].¹

¹ Cf. JA 2128-2130, 2137-2139.

Pure Meditation

1. *svargāpavargahetur dharmyadhyānam iti kīrtitam tāvat |*
apavargaikanidānam śuklam atah kīrtyate dhyānam ||

We have so far talked about virtuous meditation, which is the cause of [attaining] heaven¹ and [successively (*pāraṃparyeṇa*)] liberation. Next we should speak of pure meditation (*śukladhyāna*), which is a unique [and final] cause of liberation.²

Physical and Erudite Preconditions

2. *idam ādimasaṃhananā evālaṃ pūrvavedinaḥ kartum |*
sthīratām na yāti cittam katham api yat svalpasattvānām ||

Only those who possess the first bodily configuration (*saṃhanana*) and who knows [all] the Pūrva[-scriptures] are capable of performing this [pure meditation],³ since the mind of those [ordinary] beings who have an extremely weak [bodily set-up] can under no circumstances attain the stability [necessary for pure meditation].⁴

¹ The first two kinds of pure meditation lead to rebirth as a god in the unsurpassable heaven (*anuttaravimāna*), followed by the last birth as a human being during which one attains liberation. Cf. TC II.379, 124, III.13; Caillat/Kumar 1981:52-53, 102-103.

² Hemacandra's description of *śukladhyāna* does not deviate from the canonical scriptures or TAS/SB (IX.39-46) except for the fact that the earliest description found in the *Uttarādhyāyanasūtra* (XXIX.72) and the later, but more detailed, *Sthānāṅgasūtra* (IV.69-72), advocate longer stretches of pure meditation, not just one *muhūrta* as in TAS and YŚ. SV XI.1 (J:III.1148, ll. 8-9) quotes the *Dhyānaśataka* (93-94) by the 6th century A.D. author Jinabhadra. For a summary of *śukladhyāna*, see Jaini 1979:257-258; Tatia 1951:291-293 (including ref. to the *Dhyānaśataka*).

³ Hemacandra follows the post-canonical view taken by TAS that the physical condition, or more precisely, the firmness of the joints (*saṃhanana*) of the body is conditional for performing meditation. Six degrees are distinguished, of which the first four are a prerequisite of meditation and the first, *vajrasaṃhananā*, of *śukladhyāna*. See TAS IX.27; SB on TAS VIII.12; Glasenapp 1942:14; Wiley 2000a:ch. 3. The physical requirement of meditational practice, which also included the symmetry of the body (*saṃsthāna*), constituted one of the topics which were discussed in relation to the debate between Digambara and Śvetāmbara on the liberation of women. The former claimed that women who live in the realm of retribution of action (*karmabhūmi*) cannot attain liberation since they do not possess the first three bodily configurations. See Jaini 1991b:72, 84 (*saṃsthāna*), 105 n. 53, 143, 146-147 n. 3, 183 (*saṃhanana*). For illustrations of the six *saṃsthānas* and the six *saṃhananas*, which all are determined by some of the 93 varieties of *nāmakarma*, see Caillat/Kumar 1992:62-63. YSū(bh) III.46 in its definition of the perfection of the body (*kāyasampad*) mentions *vajrasaṃhanana(tva)*. Cf. *Tattvānuśāsana* 35-36; *Bhagavatīsūtra* IX.31.

⁴ SV XI.2 refers to persons like Māsaṭuṣa and Marudevī who, despite their ignorance of the Pūrva-scriptures, still attained liberation because of *śukladhyāna*. See YŚ XI.13 with n.

3. *dhātte na khalu svāsthyam vyākulitam tanumatām mano viṣayaiḥ |*
śukladhyāne tasmān nāsty adbhikāro 'lpaśārāṇām | |

The mind of those who have a body [other than that of the first configuration] can definitively not attain the stability [required for pure meditation] since it is confused by the objects [of experience]. Therefore weak people have no claims to pure meditation.

4. *anavacchittiyāmnāyaḥ samāgato 'syeti kīrtyate 'smābhiḥ |*
duṣkaram apy ādhunikaiḥ śukladhyānam yathāśāstram | |

Pure meditation, the tradition of which has been received uninterruptedly, will be described by me according to the scripture, although it is difficult to achieve by present day people [belonging to this age (*yuga*)].¹

5. *jñeyam nānātvaśrutavicāram aikyaśrutāvicāram ca |*
sūkṣmakriyam utsannakriyam iti bhedaś caturdhā tat | |

It should be known that [pure meditation] is fourfold and consists of the following varieties: (i) *nānātvaśrutavicāra*, (ii) *aikyaśrutāvicāra*, (iii) *sūkṣmakriya* and (iv) *utsannakriya*.

i. Meditation on the Countless Modes of an Existent

6. *ekatra paryayāṇām² vividhanayānusaraṇam śrutād dravye |*
arthavyaṅjanayogāntareṣu saṃkramaṇayuktam ādyaṃ tat | |

The first [variety of *śukladhyāna* consists of meditation] on the [countless] modes (*paryaya*)³ of a single substance (*dravya*) [or object (*artha*)]⁴ in accordance with the various philosophical standpoints (*naya*)⁵ based on the [Pūrva-]scripture(s) (*śruta*) [and] accompanied by the [continual] shifting (*saṃkramaṇa*)⁶ [of the mind] from one object (*artha*) [to another], [and thereafter] from one linguistic symbol,

¹ Cf. *Tattvānuśāsana* 36.

² *paryayāṇām* (J:III.1155, l. 2). *Paryaya* is here used (*metri causa*) instead of *paryāya* (J:III.1155 n. 1).

³ SV XI.6: origination (*utpāda*), continuity (*sthiti*), cessation (*bhaṅga*), material form (*mūrtatva*), formlessness (*amūrtatva*), etc.

⁴ *dravya*=*artha* (SV IX.6; J:III.1155, l. 6)=*paramāṇu* (atom), *ātman* (Self), etc.

⁵ On the different *nayas* and their subtypes, see TAS/SB I.34-35.

⁶ On *saṃkramaṇa*, see TAS IX.46 (*vicārorthavyaṅjanayogasamkrāntiḥ*); *Dhyānaśataka* 79-80. On similarities between *śukladhyāna* and Buddhist and Brāhmaṇical meditation, see e.g. Senart 1900:345-363; La Vallée Poussin 1936-1937:223-242; Eliade 1969:80-84, 396; Lindquist 1932:118ff., 144ff.; Cousins 1992.

(*vyañjana*)¹ [signifying that object, to another], and from one activity (*yoga*) [to another: mental, verbal or physical].²

ii. Meditation on a Single Mode of an Existent

7. *evam śrutānusārād ekatvavitarkeṇ ekaparyāye |*
arthavyaṅjanayogāntareṣv asaṃkramaṇam anyat tu ||

Likewise, the second [kind of pure meditation also consist of meditation on a single substance or object according to various philosophical standpoints] based on the [Pūrva-]scripture(s), [but now] in relation to a single mode and without the continual shifting [of the mind] from one object [to another], from one linguistic symbol [to another], and from one activity [to another].³

iii. The Irreversible State of Subtle Activity

8. *nirvāṇagamanasamaye kevalino daraniruddhayogasya |*
sūkṣmakriyāpratīpāti tṛtīyaṃ kīrtitaṃ śuklam ||

When the time of death (*nirvāṇa*) approaches, almost [all] activity – [mental, verbal and physical] – of the [now] omniscient [person] are stopped [except for the subtle physical activities, such as exhaling and inhaling]. This third [kind of] pure [meditation] is called *sūkṣmakriyāpratīpāti*.⁴

iv. The Irreversible State of Non-Activity

9. *kevalinah śaileśīgatasya śailavad akampanīyasya |*
utsannakriyam apratīpāti turīyaṃ paramaśuklam ||

One who is omniscient [and] who has assumed a rock-like position, totally motionless like a mountain, has attained the fourth (*turīya*)⁵ [and] highest [form of] pure [meditation], where [even the subtle] activity [of the body] is irrevocably annihilated.⁶

Psycho-Physical Preconditions

10. *ekatṛiyogabhājām ādyaṃ syād aparam ekayogānām |*
tanūyoginām tṛtīyaṃ nīryogānām caturtham tu ||

¹ *vyañjana*=śabda.

² Cf. *Dhyānaśataka* 77-78.

³ Cf. *Dhyānaśataka* 79-80.

⁴ Cf. *Dhyānaśataka* 81.

⁵ Cf. GK I.10-15 (*turīya*/*turya*); *Māṇḍūkyaopaniṣad* 7 (*caturtha*).

⁶ See TAS IX.42; *Dhyānaśataka* 82.

The first [kind of pure meditation] is for those who possess one or [all] three activities [– mental, verbal or physical – and who only are able to recite parts of the scriptures]. The second is for those who [only] possess one activity, the third is for those [omniscient persons] who [exclusively] possess [subtle] bodily activity, and the fourth [kind of pure meditation] is for those omniscient persons who are free from all activity.¹

11. *chadmasthitasya yadvan manah sthiram dhyānam ucyate tajjñaiḥ |*
nīścalam aṅgam tadvat kevalinām kīrtitam dhyānam | |

When speaking of common people, a firm mind is called meditation by the wise, [whereas] when speaking of omniscient [persons], a motionless body is called meditation.²

12. *pūrvābhyāsāj jīvopayogataḥ karmajaraṇahetor vā |*
śabdārthababutvād vā jīnavacanād vāpy ayogino dhyānam | |

Even for [a person] who does not possess any activity (*ayogin*), [having reached the fourth state of *śukladhyāna*], there [still] exist meditation, (i) because of previous activity [carried out by the mind],³ (ii) because of the employment (*upayoga*) [of the Self (*jīva*) in the process of knowing],⁴ (iii) because it is the cause of the dissociation of [new] *karma*, (iv) because of the ambiguity of the word [*dhyāna*],⁵ and [finally], (v) because the Jina has said so.⁶

¹ See TAS/SB IX.43. SV XI.10 states that physical activity (*kāyayoga*) is a specific transformation of energy (*virya*) of the Self (*jīva*), which possesses an *audārika*, *vaikriyā*, *āhāraka*, *tajjasa*, and *kārmaṇa* body. On these bodies, see Glasenapp 1942:12; Wiley 2000a:ch. 3). Verbal activity (*vāgyoga*) is an activity of the Self accompanied by various *vāgdravyas* of that body. Mental activity (*manoyoga*) is an activity of the Self which is connected with these bodies and activated by *dravyas* in the form of the mind (*manas*). Cf. *Dhyānaśataka* 83.

² Cf. *Dhyānaśataka* 84-86.

³ Hemacandra in SV XI.12 compares this to a potter's wheel (*kuṭālacakra*) which despite the absence of an efficient cause in the form of a rod (*daṇḍa*), etc., still continues to revolve. This simile also occurs in e.g. SB on TAS XI.6; SS X.7-8.

⁴ SV XI.12 states that, viewed as a substance (*dravya*), the Self has no activity, but since the Self takes the function of the mind, no mental activity existing in this state, there is activity on the part of the Self as it is actually engaged (*upayoga*) in knowing something. Hemacandra here gives the example that one may call somebody who is not really one's son a son (*putra*), because he performs the tasks of a son. Cf. Johnson 1995:97-123.

⁵ In SV XI.12 Hemacandra exemplifies this with the word *bari*, meaning "sun", "monkey", etc.

⁶ Hemacandra here uses the logical device of a threefold syllogism (*prayoga*) adopted by Jaina and Buddhist logicians from the time of Dignāga, who reduced the fivefold syllogism of the *Nyāyasūtra* and incorporated and established it within Buddhism. In order to advance his thesis (*pratijñā*) and to substantiate the various reasons (*hetu*) for there still being activity even though the Self is non-active.

13. *ādye śrutāvalambanapūrvē pūrvaśrutārthasambandhāt |*
pūrvadharāṇām chadmasthayoginām prāyaśo dhyāne ||

The first [two kinds of pure meditation] are based on scriptural [knowledge], because they follow the meaning [expounded] in the Pūrva-scriptures. Generally these two [kinds of pure] meditation are found among [common], non-enlightened mendicants (*chadmasthayogin*) who hold [the knowledge of] the Pūrvas, [but there have been exceptions, such as Marudevī and Māṣaṭuṣa].¹

14. *sakalālambanavirahaprathite dve tv antime samuddiṣṭe |*
nirmalakevaladr̥ṣṭijñānānām kṣīṇadoṣānām ||

The last two [kinds of *śukladhyāna*], where there is no support whatsoever, are, however, found among those who have destroyed all defects and who have [attained] the pure and absolute perception and knowledge.

The Meditative Process of the First Two Kinds of Pure Meditation

15. *tatra śrutād grhīṭvaikam artham arthād vrajēc chabdām |*
śabdāt punar apy artham yogād yogāntaram ca sudhīḥ ||
 16. *saṃkrāmaty avilambitam arthaprabhṛtiṣu yathā kila dhyānī |*
vyāvartate svayam asau punar api tena prakāreṇa ||
 17. *iti nānātve niśitābhyāsaḥ saṃjāyate yadā yogī |*
āvīrbhūtātmaguṇas tadaikatāyā bhaved yogyaḥ ||
 18. *utpādashitibhaṅgādīparyayāṇām yad ekayogaḥ san |*
dhyāyati paryayam ekam tat syād ekatvam avicāram ||

¹ Hemacandra's statement that both Marudevī/Marudevā and Māṣaṭuṣa attained omniscience (*kevalajñāna*) though lacking knowledge of the Pūrva-scriptures (YŚ/SV I.11 with n.; SV XI.2; YŚ XI.13) reflects the general Śvetāmbara position that women may attain liberation. They are not excluded from an appropriate body and they do not, like men, necessarily have to acquire the formal learning of the canonical texts. However, the Digambara tradition does not accept that a layperson and especially a woman, for whom the Pūrva-texts are forbidden, may attain *mokṣa*. Marudevī, though the mother of the first Tīrthaṅkara, therefore only attained heaven, according to the Digambara view. See Jaini 1991b:167, 182, 187. The monk Māṣaṭuṣa occurs in a story which tells how the monk Śīvaḥhūta was unable to remember the technical terms for the Self and the body (*jīva* and *śarīra*). Due to this, he was incapable of realizing their difference and thereby attain omniscience. One day, however, he saw a woman washing lentils. He asked her what she was doing, and when she told him that she was separating lentils (*māṣa*) from the chaff (*tuṣa*), he realized upon meditation that the Self was separated from the body. "Māṣa-tuṣa" or Śīvaḥhūti, being a monk, could very well have fulfilled the requirement of scriptural knowledge, but was, according to the Śvetāmbara version of the story, unable due to lack of intelligence. The Digambara version claims, however, that it was due to a weak memory. This story was used by the Digambaras and the Śvetāmbaras in their debate on the spiritual liberation of women. See Jaini 1991b:158 n. 4, 181-182, 191-192 with n. 4.

19. *trijagadviṣayam dhyānād anusamsthām dhārayet kramena manah |*
viṣam iva sarvāṅgagatam mantrabalān māttriko daṁśe | |
 20. *apasāritendhanabharah śeṣah stokendhano 'nalo jvalitah |*
tasmād apanīto vā nirvāti yathā manas tadvan | |

[In the first kind of pure meditation], the mendicant (*sudhī*) selects one object (*artha*) from the [Pūrva-]scripture(s) and moves from [that] object to a word (*śabda*) [signifying that object].¹ Then from the word, he moves back again to the object. [In the same manner], he moves from [one] activity to the other, [mental, verbal and physical]. Just as the meditator apparently shifts between objects, etc., he returns to the same through the same method. Thus, when the mendicant (*yogin*) intently has practised [pure meditation] in relation to various [philosophical standpoints],² he actually owns those qualities which are required for [performing the second kind of pure meditation] with relation to one [mode of the object]. He who [now] possesses one activity should meditate on one mode of [all] the modes [of the object], such as origination, cessation and continuity. This is [the second kind of pure meditation which focuses on] a single [mode] without shifting [the mind from one object to another, from one linguistic symbol to another and from one activity to another].³ Just as the *mantra*-expert through mantric power gathers the poison spread all over the body into the spot bitten, the mind [of the mendicant] gradually holds together all the minute objects in the three worlds⁴ as a result of [this pure] meditation, [and] just as a blazing fire is extinguished by removing a small [quantity of] firewood [and] finally a large quantity of firewood, likewise the mind will be extinguished when [the fuel in the form of sensory impressions] are removed.⁵

21. *jvalati tataś ca dhyānajvalane bhṛśam ujvale yatīndrasya |*
nikhilāni vilīyante kṣaṇamātrād ghātikarmāṇi | |

As a consequence of the [second kind of pure meditation], all [four] destructive *karmas* (*ghātikarman*) instantaneously dissolve as the blazing meditational fire of the king of mendicants vehemently burns.

22. *jñānāvaranīyaṁ drṣṭyāvaranīyaṁ ca mohanīyaṁ ca |*
vilayaṁ prayānti sahasā sabāntarāyeṇa karmāṇi | |

The knowledge-obscuring (*jñānāvaranīya*), perception-obscuring (*drṣṭyāvaranīya*), bliss-defiling (*mohanīya*) together with the energy-obstructing (*antarāya*),

¹ See YŚ XI.6-7; TAS/SB IX.42.

² See YŚ XI.6.

³ See YŚ XI.7.

⁴ Cf. *Dhyānaśataka* 70-74.

⁵ On the extinction/purification of the mind and the attainment of omniscience, see YŚ XII; Qvarnström forth. b.

[destructive] *karmas*, all undergo destruction [as a result of the second kind of pure meditation].¹

23. *saṃprāpya kevalajñānadarśane durlabhe tato yogī |*
jānāti paśyati tathā lokālokaṃ yathāvasthaṃ | |

As a result of that [the destructive *karmas* have been eradicated] the mendicant (*yogin*) attains infinite knowledge and perception, which is difficult to obtain. [While in meditation], he sees and knows the inhabited universe (*loka*[-*ākāśa*]) as well as the totally empty space (*aloka*[-*ākāśa*]) as they are.

24. *devas tadā sa bhagavān sarvajñāḥ sarvadarśy ananta-guṇāḥ |*
vīharaty avanīvalayaṃ surāsuranaroragāḥ pranataḥ | |

25. *vāgyotsnayākebhilāny api vibodhayati bhavyajantukumudāni |*
unmūlayati kṣaṇato mithyātvam dravyabhāvagatam | |

26. *tannāmagrahamātrād anādisamsārasambhavam duḥkham |*
bhavyātmanām aśeṣam parikṣayaṃ yāti sahasaiva | |

27. *api koṭīśatasāṅkhyāḥ samupāsītum āgataḥ suranarādyāḥ |*
kṣetre yojanamātre mānti tadāsyā prabhāvena | |

28. *tridivaukaso manusyās tiryāṅco 'nye 'py amuṣya budhyante |*
nijānījabhāṣānugataṃ vacanaṃ dharmāvabodhakaram | |

29. *āyojanaśatam ugrā rogāḥ sāmyanti tatprabhāvena |*
udayini śītamarīcāv iva tāparujāḥ kṣīṇaḥ paritāḥ | |

30. *mārītīdurbhikṣātivrṣṭyanāvṛṣṭīdamaravairāṇi |*
na bhavanty asmin vīharati sahasraraśmau tamāṃśīva | |

31. *mārtandamaṇḍalaśrīvidambibhāmaṇḍalam vibhoḥ paritāḥ |*
āvīrbhavaty anuvapuḥ prakāśayat sarvato 'pi diśaḥ | |

32. *saṃcārayanti vikacāny anupādanyāsam āśu kamalāni |*
bhagavati vīharati tasmin kalyāṇībhaktayo devāḥ | |

33. *anukūlo vāti marut pradakṣiṇaṃ yānti amuṣya śakunāś ca |*
taravo 'pi namanti bhavanty adhomukhāḥ kaṇḍakāś ca tadā | |

34. *ārakṭapallavo 'śoka-pādapaḥ smerakusumagandhādhyāḥ |*
prakṛtastutir iva madhukaravirutair vilasaty upari tasya | |

35. *śaḍ api samakālam ṛtavo bhagavantam tam tadopatiṣṭhante |*
smarasābhāyakakaraṇaprāyaścittam grahītum iva | |

36. *asya purastān ninadan vijṛmbhate dundubhir nabhasi tāram |*
kurvāno nirvāṇaprayāṇakalyāṇam iva sadyaḥ | |

37. *pañcāpi cendriyārthāḥ kṣaṇān manojñībhavanti tadupānte |*
ko vā na guṇotkarṣaṃ savidhe mahatām avāpnōti | |

38. *asya nakhā romāṇi ca vardhiṣṇūny api na hi pravardhante |*
bhavaśatasamcitakarmacchedaṃ dṛṣṭveva bhūtāni | |

¹ See TAS VI.11-26, VIII.7-14.

39. *śamayanti tadabhyarṇe rajāṃsi gandhajalavṛṣṭibhir devāḥ |*
unnidrakusumavṛṣṭibhir aśeṣataḥ surabbhayanti bhuvam | |
40. *chatratrayī pavitrā vibhor upari bhaktitas tridaśarājaiḥ |*
gaṅgāśrotastritayīva dhāryate maṇḍalikṛtya | |
41. *ayam eka eva naḥ prabhur ity ākhyātum bīḍaujasonnamitah |*
aṅgulidanda ivoccaiś cakāsti ratnadhvajasya | |
42. *asya śaradindudidhiticārūṇi ca cāmarāṇi dhūyante |*
vadanāravindasampātirājahamsabhramam dadhati | |
43. *prākārās traya uccair vibhānti samavasaraṇasthitasyāśya |*
kṛtavigrahāṇi samyakcāritrajñānadarśanānīva | |
44. *caturāśāvartijanān yugapad ivānugrahītukāmasya |*
catvāri bhavanti mukhāny aṅgāni ca dharmam upadiśataḥ | |
45. *abhivandyamānapādaḥ surāsuranaroragais tadā bhagavān |*
siṃhāsanam adhiṣṭhāti bhāsvān iva pūrvagiriśṛṅgam | |
46. *tejahpūñjaprasaraprakāśitāśeṣadikkāmasya tadā |*
trailokyacakraavartitvacihnam agre bhavati cakram | |
47. *bhuvanapativimānapatijyotiḥpativānamantarāḥ savidhe |*
tiṣṭhanti samavasaraṇe jaghanyataḥ koṭiparimāṇāḥ | |

At that moment, he is an omniscient, all-seeing "God"¹ [and] Bhagavat,² endowed with infinite qualities. He walks about on earth revered by gods, demons, humans and lower beings [and] with the moonlight of his speech he even brings to bloom all the night-lotuses [in the form] of those beings who are capable [of attaining liberation] (*bhavya*).³ He instantaneously uproots perverted [views] related to the outer and the inner.⁴ Merely by grasping his name, all the suffering which exists in the beginningless *samsāra* are immediately eradicated for those beings who are capable [of attaining liberation]. On account of the efficacy of such [a God and Bhagavat], even thousands of millions of gods and men, etc., having arrived to worship [him], can then [all] be accommodated in a space no

¹ See YŚ II.4 for Hemacandra's definition of god (*deva*).

² See Introduction.

³ According to Jaini (1977), Jainism contain texts which not only class some Selves as incapable (*abhavya*) of liberation in this life, but which permanently deny them this possibility. This contradicts some fundamental tenets of Jainism, among them, the disbelief in determinism. Jaini (1977:96-97) refers to Digambara texts such as Kundakunda's *Samayasāra* (273-274) and Amṛtacandra's *Ātmakhyātīkā* (275). However, it may be that this doctrine has an Ājīvika provenance and that it mainly penetrated into the Digambara tradition, since in most cases the terms, *bhavya* and *abhavya*, simply refer to someone, often a student, who in this life is qualified or not (to receive the Jaina *dharma*) and does not indicate any inherent lack of competence. See e.g. Haribhadra's *Lokātattvanirṇaya* 2-7; Qvarnström forth. a. Brāhmaṇical and Buddhist texts often outline the features of a qualified person (*bhavya/vaineya/śaikṣa*).

⁴ See Tatia 1951:144, 218-219.

more than two miles (*yojana*) [wide]. Gods, human beings, animals, as well as others, [all] understand his deliverance of the [Jaina] teaching expressed [as it were] in accordance with their own native tongue. Through his influence, severe diseases are automatically cured within [an area of] two hundred miles, just as when the rays of light [from the moon] emerge, all diseases born from heat vanish throughout the earth. Small-pox, plague, famine, cloudburst, drought, [as well as] warfare and enmity, do not occur when he is present, just as there is no darkness when the sun [is present]. Behind the body of the Lord appears a circle of light resembling the radiance of the disc of the sun shining in all directions. When the Bhagavat is walking about, the gods who have an excellent devotion [for him] hasten to place full-bloomed lotuses under [his] feet, and then a favourable wind blows and the birds travel towards the left of him [as a sign of respect]. Even the trees and the thorns bend downwards. The Aśoka-tree which has got leafs of reddish colour and which is rich in perfume of blooming flowers, resounds with the humming of bees like an eulogy conducted [in praise of the Bhagavat]. Even the six seasons appear simultaneously before that Bhagavat, as if to undergo atonement for assisting the God of Eros (*smara*). In front of him the kettledrum resounds with a loud note, spreading in the atmosphere, as if instantly suggesting the most auspicious event of [attaining] liberation.¹ When the objects of the five senses appear near him, they instantaneously become pleasing to the mind. Who will possibly not attain superiority in [his own] virtues when he comes in the company [of such] greatness? His nails and bodily hair, though wishing to grow, stop growing as if scared from having seen the destruction of karmic matter accumulated during hundreds of existences. The gods settle the dust in his vicinity by showers of perfumed water. They also make fragrant the entire ground with budded flowers showered [upon him]. The king of gods holds out of devotion the three sacred umbrellas – [one above the other] – above the Lord (*vibhu*), in the shape as it were of a *maṇḍala*, resembling the three streams of the Ganges [river].² His emblem of jewels appears as if it were a flagstaff [in the form of a] finger raised upwards by Indra (*biḍaujasa*) [pointing at the Lord] in order to proclaim that: “He alone is *our* Lord”. Whisk-brooms, beautiful like the rays of the autumnal moon, are fanned on him creating the illusion of flying heavenly swans near his lotus-like face. The three, high enclosing walls [which surround] him who is seated in the holy assembly hall, appear as if they were the embodiments of [the

¹ The five auspicious moments (*pañcakalyāṇaka*) of a Tirthaṅkara are the conception (*garbha*), birth (*janman*), renunciation (*vairāgya*), enlightenment (*kevalajñāna*) and final death (*nirvāṇa*). They penetrate nearly every aspect of Jaina iconography, art and ritual. See Jaini 1979:196-199. For illustrations, see Jain/Fischer 1978 (Pt.2):4-14, 20-31 plates I-XXXVII.

² Apart from the earthly river Gaṅgā, there is also a Gaṅgā in the sky and below the earth.

three jewels:] correct faith, knowledge and conduct. In order to oblige the audience which is present on [all] four sides [of Him], while he is preaching the law [in the holy assembly hall], he is, as it were, endowed with four faces and four bodies at one and the same time. Then the Bhagavat, whose feet are being greeted by gods, demons, men and lower beings, mounts on the lion-seat, resplendent like the sun over the peak of the eastern mountain.¹ Then, desirous of having the entire region illuminated by the influence from his tremendous splendour, there arises a wheel [of religious instruction ([*dharmā-*)(*cakra*) in front of him, which is a sign of his rulership over the three worlds (*cakravartin*).² [All the four] orders [of gods],³ the gods who [reside in] 'mansions (*bhuvana[-vāsi-]pati*), peripatetic gods (*vimāna[-vāsi-]pati*), stellar gods (*jyotiḥpati*), and gods endowed with celestial vehicles (*vānamantara*), are assembled in the holy assembly hall tallying at least ten million.⁴

48. *tīrthakaranāmasaṃjñam na yasya karmāsti so 'pi yogabalāt |*
utpannakevalaḥ san saty āyusī bodhayaty urvīm ||

He who has not [acquired] the *karma* called *tīrthakaranāma* may still acquire it by the power of *yoga*, and once he has attained omniscience, he will enlighten the world as long as he lives.⁵

Extending the Self to the Limits of the Inhabited Universe

49. *saṃpannakevalajñānadarśano 'ntarmuhūrtaśeṣāyuh |*
arhati yogī dhyānam tṛtīyam api kartum acireṇa ||

A mendicant (*yogin*) who has acquired infinite knowledge and perception, [and] whose longevity (*āyuh*) [*karma*] remains [less than] 48 minutes, should instantaneously perform the third [kind of pure] meditation.

50. *āyuhkarmasakāśād adhikāni syur yadānyakarmāṇi |*
tatsāmyāya tadopakrameta yogī samudghātam ||

If, [however], the [three] other [non-destructive (*aghātīya*)] *karmas*, [determining one's feelings (*vedanīya*), destiny and body type (*nāma*), and lineage (*gotra*)],¹

¹ See Kirfel 1929:236.

² On the 14 jewels of a *cakravartin* ref. to e.g. in *Uttarādhyayanāsūtra* XI.22 and TC I.229 n. 290, see Charpentier 1922:321 n. 22.

³ On these four orders of gods and their subcategories, see Jaini 1979:129 with n. 60.

⁴ YŚ XI.24-47 expound the 34 *atīśayas* and the 7 *prātibhāyas*. See YŚ IX.7 n.

⁵ This special karmic matter, which generates rebirth as a Tīrthaṅkara, is part of the category of *karma* determining one's destiny and body type (*nāmakarma*). See Jaini 1980c:98-100, 102 n. 11, 103 n. 15; Wiley 2000a:ch. 3. TAS VI.23 enumerates 16 causes of body *karma* (*nāmakarma*) conducive to the production of *tīrthakara*prakṛtikarma and Hemacandra 20 [*sthānakas*] in his TC I.80-84.

surpass the longevity [*karma*] [even after having performed the third kind of pure meditation], then the mendicant (*yogin*) should undertake *samudghāta* in order to [reduce the length of the longevity *karma* and thereby] equalize the [four non-destructive *karman*].²

51. *daṇḍakapāte manthānakam ca samayatrāyeṇa nirmāya |*
turye samaye lokam niḥśeṣam pūrayed yogī ||

During the [first] three instants [of this process], the mendicant (*yogin*) [expands the spacial units of the Self (*jīvaṇmukta*) outside of the gross body. In the first instance, the mass (*samghāta*) of spacial units of the Self reaches the end of the inhabited universe (*loka*), entering the upper and lower regions in the form of] a column (*daṇḍa*), [which is equal in thickness to his own body. During the second instant, the Self reaches the end of the inhabited universe, sideways, in an east-west direction, like] a door (*kapāṭa*). [In the third instant, the Self reaches the same by moving sideways in a south-north direction, like] a churning-stick (*manthānaka*). During the fourth moment, the mendicant fills up the entire [inhabited] universe [by stretching the Self in the form of a churning-stick into the remaining gaps].³

52. *samayais tataś caturbhir nivartate lokapūraṇād asmāt |*
vibhāṅgāḥ samakarmā dhyānī pratilomamārgena ||

Within [the course of] four moments after that, the meditator, who has [now] made [the additional three types of] *karma* equal [to the remainder of his] age-determining *karma*, retrieves [his Self] from this act of occupying the [inhabited] universe through the reverse path.⁴

¹ See TAS/SB VIII.11-14 and Wiley 2000a for the non-destructive (*aghātīyā*) *karman* and their sub-types.

² There are different kinds of *samudghāta*, but here Hemacandra deal with that of the *kevalin* or omniscient person who has completed the first three kinds of pure meditation and thereby reached the 13th *guṇasthāna*. See Tatia 1951:280. SV XI.50 quotes Umāsvāti's *Prasamaratiprakaraṇa* 273.

³ Hemacandra finally states in SV XI.51 that the exercise of expanding the Self is also found in the Upaniṣadic doctrine of an all-pervading Self (*ātma vibhūtvavāda*). He then quotes the *Śvetāśvataraṇiṣad* III.3ab ("eyes everywhere, face everywhere, arms everywhere and feet everywhere"). SB on TAS IX.41 likens the expansion of the Self and the consequent premature fruition of the longevity *karma* with a wet cloth being fully stretched out and thereby drying sooner. The same idea and simile occur in YSūbh III.22: *āyurvīpākam karma dvividham sopakramam nirūpakramam ca | tatra yathādravastram vitānitam laghīyasā kālena śuśyēt tathā sopakramam |*.

⁴ SV XI.52 refers to *Prasamaratiprakaraṇa* 276-277.

The Meditative Process of the Last Two Kinds of Pure Meditation

53. *śrīmān acintyavīryaḥ śarīrayoge 'tha bādare sthitvā |*
acirād eva hi niruṇaddhi bādarau vāñmanasayogau | |
54. *sūkṣmeṇa kāyayogena kāyayogaṃ sa bādaram rundhyāt |*
tasminn aniruddhe sati śakyo roddhum na sūkṣmatanuyogaḥ | |
55. *vacanamano-yogayugaṃ sūkṣmaṃ niruṇaddhi sūkṣmatanuyogāt |*
vidadhāti tato dhyānaṃ sūkṣmakriyam asūkṣmatanuyogaṃ | |

When the illustrious [mendicant] of inconceivable power has stopped the gross activity of the body, he immediately stops the gross, verbal and mental activity. He restrains the gross activity of the body by means of the subtle bodily activity, since as long as that [gross bodily activity] has not been obstructed, it is not possible to restrain the subtle activity of the body. He restrains the subtle activity of both mind and speech by means of the subtle bodily activity. After that he performs the [third kind of pure] meditation on the subtle activity [of the body until even] the subtle activity of the body is absent.

56. *tadantaram samutsannakriyam āvirbhaved ayogasya |*
asyānte kṣīyante tv aghātikarmāṇi catvāri | |

Immediately after that the suppression of [all] activity, [mental, verbal and physical], of the *ayogin* is effected [and thus even the residual, subtle activities of the body are stopped], his four non-destructive *karmas* are irreversibly destroyed. [This is the fourth kind of pure meditation].

Final Liberation

57. *laghuvarṇapañcakodgiraṇatulyakālām avāpya śaileśīm |*
kṣapayati yugapat parito vedyāyurnāmagotrāṇi | |

When one has attained [this, Mount Meru], rock-like state, one completely throws away all [*karmas* pertaining to] feelings, longevity, destiny and body type, and lineage within the same time as it takes to pronounce the five short vowels [a, i, u, ṛ and !].¹

58. *audārikataijāsakārmaṇāni saṃsāramūlakaraṇāni |*
hitveha rjuśrenyā samayenaikena yāti lokāntam | |

In this [14th stage of spiritual development (*guṇasthāna*)], having abandoned the physical body (*audārika*), the heat body (*taijasa*) and the karmic body (*kārmaṇa*),² which are the [most] fundamental causes of transmigrating existence, [the Self

¹ Cf. YŚ XI.57, 58, 61, 59 / *Prasamaratiprakaraṇa* 284-286, 287-289, 290, 293-295.

² On the different bodies mentioned in SV XI.58 constituting the conclusive cause of *saṃsāric* existence (*audārika*, *taijasa*, *kārmaṇa*), see TAS/SB II.37-49; Tatia 1994:55; Glasenapp 1942:12-13.

endowed with determinate knowledge (*sākāropayogopayukta*)¹ or omniscience ([*kevala*]-*jñāna*) reaches the apex of the universe [– the abode of the liberated beings (*siddhikṣetra*) –] in a straight line within a single instant.

59. *nordhvam upagrahavirahād adho 'pi vā naiva gauravābhāvāt |*
yogaprayogavigamād na tiryag api tasya gatiḥ asti ||

[In this stage the Self] neither [moves] above [the universe into the empty space, outside of the inhabited universe], because of the lack of a support [or a medium of motion (*dharmāstikāya*), like a fish without water], nor does it undertake downward motion, because of the absence of heaviness, and since it is not engaged in [any physical, etc.,] activity and not connected [to any activity],² it does not move across either.³

60. *lāghavayogād dhūmavad alābuphalavac ca saṅgavirahena |*
bandhanavirahād eraṇḍavac ca siddhasya gatiḥ ūrdhvam ||

The liberated [Self] moves upwards, since it is light like smoke, [and] since it is non-attached [to karmic matter], like a gourd-jar,⁴ [and finally], because it is without a [karmic] “cover”, like a castor-oil seed [erupting once it is released from its cover or pod].⁵

61. *sādikam anantam anupamam avyābādham svabhāvajam saukhyam |*
prāptam sakevalajñānadarśano modate muktaḥ ||

When one has achieved [that kind of] happiness, which has a beginning, but] no end, which is incomparable [to any temporal form of happiness], which is free from [physical and mental] affliction, [and] which belongs to one's own nature, [then] one rejoices [in supreme bliss] being endowed with absolute knowledge and perception.⁶

¹ On *sākāra*- and *anākāra-upayoga*, see *Bhagavatsūtra* II.10, XVI.7, XXV.6. (*sāgarōvautta* and *aṇāgarōvautta*); SB on TAS II.8-9; Tatia 1951:70-71; Johnson 1995:100-101.

² On *upayoga*, see YŚ XI.12, 58 nn.; Johnson 1995:100-101.

³ Cf. TAS/SB X.5; SB X.6; SS X.7-8.

⁴ The gourd-jar is said to come up to float on the surface of the ocean by virtue of its innate mode, once it is separated from the heavy mud-paste being smeared on it on the bottom of the ocean (SV XI.60).

⁵ Cf. TAS/SB X.6; SS X.7.

⁶ Hemacandra dissociates himself from the Vaiśeṣika notion of liberation as the complete destruction of the nine qualities (*guṇa*) of the Self, including the intellect (*buddhyādinām navānām ātmaniśeṣaguṇānām atyantocchedo mokṣaḥ*), as well as of happiness (*sukha*), knowledge (*jñāna*) and perception (*darśana*). Instead he relates the unrefutable Jaina view of the liberated Self as possessing infinite knowledge (*jñāna*), perception (*darśana*), happiness (*sukha*) and energy (*vīrya*). See SV XI.61 (J:III.1178, ll. 1-2).

Reality according to Hemacandra

1. *śrutasindhor gurumukhato yad adhigatam tad iha darśitam samyak |*
anubhavasiddham idānīm prakāśyate tattvam idam amalam ||

I have here [in the preceding chapters] faithfully expounded that which was obtained [by me] from the ocean of scriptures [and] from the mouth of [my] teacher. In the following [and last chapter] the pure reality proved [to me] by [my own] experience will be described.¹

The Four Different States of Mind

2. *iha vikṣiptam yātāyātam śliṣṭam tathā sulīnam ca |*
cetaś catuḥprakāram tajiñācamatkārakāri bhavet ||

The mind [which is to ascend the highest state (*uttamapadavi*)] has four [different] states which here [in the context of yogic practice are designated], scattered (*vikṣipta*), partly controlled (*yātāyāta*), collected (*śliṣṭa*), and fully immersed (*sulīna*).² For those who know these, [the mind] produces astonishment (*camatkāra*).³

3. *vikṣiptam calam iṣṭam yātāyātam ca kim api sānandam |*
prathamābhyāse dvayam api vikalpaviśayagraham tat syāt ||

By scattered is meant fickle, [moving here and there as if in an unimpeded condition (*bhrāmyad iti*)], and by partly controlled [is meant] going [outside] and coming [inside], slightly endowed with happiness, [due to the mind's attachment to itself].⁴ In elementary [meditational] practice, [the mind] is of [these] two kinds [and in both states] it grasps [external] objects through mental constructions.

4. *śliṣṭam sthiraśānandam sulīnam atiniṣcalam parānandam |*
tanmātrakaviśayagraham ubhayam api budhais tadāmnātam ||

[By] collected [is meant] endowed with happiness due to being firm, [and by] immersed [is meant] completely immovable [and] endowed with [supreme

¹ Cf. YŚ I.4.

² The terms for these four different states of mind are not attested in classical Yoga texts, but the underlying idea is dealt with by Vyāsa on YSū I.1.

³ Cf. YŚ XII.55. This word is frequently used by Tantric authors; for some of its different connotations, see Dyczkowski 1987 (index), 1992:38, 44, 159.

⁴ On *abhiniveśa* as one of five *kleśas*, see YSū(bh) II.3, 9, IV.10.

happiness. In both states [the mind alone (*cittamātra*)] grasps the object, [nothing exterior]. This has been described by the wise.¹

5. *evam kramaśo 'bhyāsāveśād dhyānam bhajen nirāmbam |*
samarasabhāvam yātaḥ paramānandam tato 'nubhavit | |

Thus by gradually entering into [increasingly profound] practice – [regularly disciplining the scattered mind to become partly controlled, collected and subsequently fully immersed] – one should cultivate supportless meditation [and] having attained the state of “equal flavour” (*samarasabhāva*),² one experiences supreme happiness.

6. *bāhyātmānam apāsya prasattibhājāntarātmanā yogī |*
satatam paramātmānam vicintayet tanmayatvāya | |

[Having obtained the state of “equal flavour”], the pure mendicant (*yogin*) should continuously meditate on the supreme Self (*paramātmānam*), having abandoned the external Self (*bāhyātmānam*) by means of the internal Self (*antarātmanā*), in order to [obtain] identity with it.³

The External, Internal and Supreme Self

7. *ātmadhiyā samupāttaḥ kāyādih kīrtiyate 'tra bahirātmā |*
kāyādeḥ samadhiṣṭhāyako bhavaty antarātmā tu | |
 8. *cīdriṣānandamayo niḥśeṣopādhivarjitaḥ śuddhaḥ |*
atyakṣo 'nantaguṇaḥ paramātmā kīrtitas tajjñaiḥ | |

In this connection, the Self is said to be external when it perceives the body, etc., as itself, whereas the Self which [perceives itself as] ruling over the body, etc., is [said to be] internal. The Self which is full of bliss, has consciousness as its own nature, is unconditioned, pure, beyond sensory perception and endowed with infinite qualities is called supreme by those who know it.⁴

¹ See Tuxen 1982:137-138.

² Cf. YŚ X.4 n.

³ Cf. JA 1516-1522, 1548.

⁴ Two of the earliest texts to introduce the doctrine of the three different states of the Self are the *Samādhiśataka* of Pūjyapāda and the *Paramātmaprakāśa* of Yogīndu, both from the 6th century A.D. According to these authors, the Self is external (*bahir*) during the first three rungs of the mendicant's path, i.e. before it has pierced the knot (*granthi*) of intense attachment and repulsion. After that it becomes internal (*antara*) and once it has attained omniscience, having completed the second kind of pure meditation and consequently reached the 13th *guṇasthāna*, it is regarded as supreme (*parama*). See Tatia 1951:270, 281-282. Within the Śvetāmbara tradition this doctrine is not found prior to YŚ and may therefore be yet another borrowing from JA (cf. YŚ VII.8 n.), which as a Digambara text probably draws on

9. *prthag ātmānam kāyāt prthak ca vidyāt sadātmanah kāyam |*
ubhayor bhedajñātātmaniścaye na skhaleḥ yogī ||

It should be understood that the Self is different from the body, and that the body is forever different from the Self. The mendicant (*yogin*) who has known the distinction between the two does not commit an error in determining [the nature of] the Self.

10. *antahpihitajyotiḥ samtusyaty ātmano 'nyato mūdhaḥ |*
tusyaty ātmany eva hi bahirniṛṭtabhramo jñānī ||

A dull-witted person, whose intelligence is obstructed from within, is quite content with [things] other than the Self. A man of knowledge, however, who does not mistake [the Self] for [something] external, finds pleasure in the Self alone.

11. *puṃsām ayatnalabhyam jñānavatām avyayam padam nūnam |*
yady ātmany ātmajñānamātram ete samīhanta ||

If learned beings exclusively seek the knowledge of the Self within themselves, the imperishable state [of the supreme Self] is certainly attained effortlessly.

12. *śrayate suvarṇabhāvaṃ siddharasasparśato yathā loham |*
ātmadhyānād ātmā paramātmavṇam tathāpnoti ||

Just as wrought gold turns into [purified] gold by [coming in] contact with quicksilver, the Self obtains the state of supreme Self [through meditative [contact] with [the supreme] Self].¹

13. *janmāntarasamśkārat svayam eva keḷa prakāśate tattvam |*
suptotthitasya pūrvapratyayavan nirupadeśam api ||

Just as previous experiences [are revealed] to one who is awakened from sleep, it is well known that, without any teaching, reality reveals itself [to one who is awakened from ignorance] as a result of repeated practice [of Self-knowledge] in former lives.²

the *Paramātmaprakāśa* and its elaborate discussion on this subject. On the *guṇasthānas*, see Jaini 1979:141-146, 272-273.

¹ The *Prabandhacintāmaṇi* of Merutuṅga narrates how Hemacandra accompanied by the king asked his teacher, Devacandra, how to make gold. See Tawney 1901:147. On Jaina alchemy, see White 1997:114-119; Cort 1987:245.

² Cf. YŚ XII.21, 26. The notion of reality as self-illuminating (*svayamprakāśa/ svayamjyotiḥ*), seems to be widely spread. For references to Jaina, Buddhist and Nyāya texts, see *Pramāṇaviniścaya* I.38 (p. 86 with n. 2). Haribhadra's *Śāstravārtāsamuccaya* 87 states: *ataḥ pratyakṣasamsiddhaḥ sarvaprāṇabhūtām ayam | svayamjyotiḥ sadaivātmā tathā vede 'pi paṭhyate ||* "Therefore the [Self] of all living beings is fully established as being directly perceptible [by the

14. *athavā guruprasādād ihaiva tattvaṃ samunmiṣati nūnam |*
gurucaraṇopāstikṛtaḥ praśamajūṣaḥ śuddhacittasya | |

On the other hand, [even if someone is deprived of Self-knowledge accumulated in previous lives], reality shines forth in this very [life], as result of the teacher's grace, for one who is pure-minded, peaceful [and] who has worshipped the feet of the teacher.

15. *tatra prathame tattvajñāne samvādako gurur bhavati |*
darśayitā tv aparasmin gurum eva sadā bhajet tasmāt | |

[In both cases, however, the teacher is indispensable]. In the first case the teacher [acts as] a mouthpiece in relation to the knowledge of reality, whereas in the other [case] he [serves as] a guide [with respect to it]. One should therefore always be devoted to the teacher alone.

16. *yadvat sahasrakiraṇaḥ prakāśako nicitatimiramagnasya |*
tadvad gurur atra bhaved ajñānadhvāntapatitasya | |

Just as the sun is the illuminator of that which is immersed in dense darkness, the teacher [is the illuminator] of one who has fallen into the darkness of ignorance [of reality].

17. *prāṇāyāmaprabhṛtikleśaparityāgatas tato yogī |*
upadeśaṃ prāpya guror ātmābhyāse ratim kuryāt | |

Having received instruction from the teacher, the mendicant (*yogin*) should then find pleasure in the [meditational] practice on the Self by abandoning affliction resulting from [practices] such as breath control.¹

18. *vacanamanahkāyānām kṣobhaṃ yatnena varjayec chāntaḥ |*
rasabhāṇḍam ivātmānam suniścalaṃ dhārayen nityam | |

The appeased [mendicant] should forcefully restrain the verbal, mental and bodily vibration [and] always hold the Self quite immovable like a pot of quicksilver (*rasabhāṇḍa*).

Indifference

19. *audāsīnyaparāyanavṛttiḥ kiñcid api cintayen naiva |*
yat saṃkalpākulitaṃ cittaṃ nāsādayet sthairyam | |

One who is intent upon indifference (*audāsīnya*)¹ should not even think at all, because a mind which is bewildered by mental constructions will not attain firmness.

Self's own perception of itself.] Thus even in the Veda it is recited that the Self is always its own light."

¹ Cf. YŚ VI.4-5.

20. *yāvat prayatnaleśo yāvat saṅkalpakalpanā kāpi |*
tāvan na layasyāpi prāptis tattvasya kā tu kathā | |

As long as there is [even] a slight effort [and] as long as there are still further conceptual constructions, so there is no possibility of absorption (*laya*),² let alone of [attaining the supreme] reality.

21. *yad idaṃ tad iti na vaktuṃ sāksād guruṇāpi hanta śakyeta |*
audāsīnyaparasya prakāśate tat svayaṃ tattvam | |

Alas! Even the teacher is not able to clearly explain that [supreme] reality which is [expressed by the words]: "This is that". [Only] he who has reached the state of indifference, [to him] that reality reveals itself.

The State of No-Mind

22. *ekānte 'tipavitre ramye deśe sadā sukhāsīnaḥ |*
ācāraṇāgrasīkṣhāgrācchithilībhūtākṣhilāvayaḥ | |
23. *rūpaṃ kāntaṃ paśyann api śṛṇvann api giram kalamanojñām |*
jighraṇn api ca sugandhīny api bhuñjāno rasān svādūn | |
24. *bhāvān spṛśann api mṛdūn avārayann api ca cetaso vṛttim |*
parikalītaudāsīnyaḥ pranaṣṭaviṣayabhramo nityam | |
25. *bahir antaś ca samantāc cintāceṣṭāparicyuto yogī |*
tanmayabhāvaṃ prāptaḥ kalayati bhr̥śam unmanībhāvam | |

He who is seated in a comfortable posture in a secluded, extremely pure [and] pleasant location, who has all the limbs loosened from the tip of the toe to the top of the head, who while perceiving a beautiful form, listening to soft speech which is agreeable to the mind, smelling fragrant plants, tasting sweet flavour [or] touching soft objects, do not restrain the activity of the mind, who once and for all has stopped erroneous conceptions about an object,³ who possesses indifference (*audāsīnya*), who has completely suppressed all mental and physical activities [and] who has obtained the state of identity with the [supreme reality], [that] mendicant (*yogin*) will quickly accomplish the state of no-mind (*unmanībhāva*).⁴ [Ergo, just as there is absorption (*laya*) into the supreme reality

¹ Cf. YŚ XII.24, 33.

² Cf. YŚ XII.2, 4.

³ *pranaṣṭaviṣayabhrama* = *cittavṛttinirodha* (YSū I.2)?

⁴ The terms *unmanībhāva* (YŚ XII.25; SV XII.21, 54), *amanaska* (YŚ XII.39-42, 45), *amanaskatā* (YŚ XII.38-39; SV XII.52) and *vimanaska* (YŚ XII.43) are not attested in any Śvetāmbara (or Digāmbara) treatise prior to the 12th chapter of YŚ. They may instead originate from texts like AY of Gorakṣanātha (cf. Gonda 1977:221-222) on which the later Nāth Siddha tradition hinges. For a comparison between AY and YŚ XII, see J:III.1179-1184

(*paratattva*) for he who possesses indifference (*audāsīnya*), there is also absorption into the state of no-mind].

26. *grhṇantu grāhyāṇi svāni svānīndriyāṇi no rundhyāt |*
na khalu pravartayed vā prakāśate tattvam acireṇa | |

Let the senses grasp their respective objects! One should neither control [them] nor, indeed, set them in motion. Before long, reality is illuminated.¹

Control of Mind

27. *ceto 'pi yatra yatra pravartate no tatas tato vāryam |*
adhikēbhavati hi vāritam avāritam śāntim upayāti | |
 28. *matto hasti yatnān nivāryamāṇo 'dhikēbhavati yadvat |*
anivāritas tu kāmān labdhvā sāmyati manas tadvat | |

Similarly, whatever the mind is directed towards, it should not be obstructed from that, because [when] obstructed it becomes even more [attached], whereas [when] unobstructed it attains peace. Just as when an elephant in rut is enclosed, it becomes even more [attracted towards the other elephant], similarly, [when] the mind is not restrained, having seized [its] objects of desire, it becomes peaceful.

29. *yarhi yathā yatra yataḥ sthirībhavati yoginaś calaṃ cetah |*
tarhi tathā tatra tataḥ kathañcid api cālayen naiva | |
 30. *anayā yuktyābhyāsaṃ vidadhānasyātilolam api cetah |*
aṅgulyagrasthāpitadaṇḍaiva sthairyam āśrayati | |

Whenever the fickle mind of a mendicant settles at a particular place, in a particular manner, and due to a particular reason, at that time it should by no means be allowed to divert from that particular place in that particular manner, and for that reason. Even if it is extremely fickle, through this exercise it will attain the same stability as a stick made to stand on the tip of the finger.

Control of Senses

31. *niḥsṛty ādau dṛṣṭiḥ saṃlīnā yatra kutracit sthāne |*
tatrāsādyā sthairyam śanaiḥ śanair vilayam āpnoti | |

n. 1. On the concept of no-mind and the relationship between Śvetāmbara Jainism and the Nāth Siddha tradition, see Qvarnström forth. b. (with ref. to White 1997).

¹ In SV XII.26 Hemacandra quotes his VRS XIV.2 (J:III.1193, ll. 5-6): *saṃyatāni na cākṣāṇi naivocchrīkhalitāni ca | iti samyak pratipadā tvayendriyajayaḥ kṛtaḥ | |* “The senses should neither be fettered nor unfettered. Thus, the conquering of the senses is the correct path taken by you.”

32. *sarvatrāpi prasṛtā pratyagbhūtā śanaiḥ śanair dr̥ṣṭiḥ |*
paratattvāmalamukure nirīkṣate hy ātmanātmānam | |

At first, wherever the sight moves, in that unspecified spot it is absorbed. Having gained steadiness in that [spot], it very gradually obtains absorption. Although [initially] extending everywhere, the sight very gradually becomes individualized [on a particular object], [and once individualized], it perceives the Self by means of the Self in the pure mirror of the supreme reality.

Self-Knowledge

33. *audāsīnyanimagnah prayatnaparivarjitaḥ satatam ātmā |*
bhāvitaparamānandaḥ kvacid api na mano niyojayati | |
 34. *karaṇāni nādhitiṣṭhaty upekṣitaṁ cittam ātmanā jātu |*
grāhye tato nijaniḥ karaṇāny api na pravartante | |
 35. *nātmā prerayati mano na manaḥ prerayati yarhi karaṇāni |*
ubhayabhraṣṭam tarhi svayam eva vināśam āpnoti | |

The Self, which is permanently immersed in indifference (*audāsīnya*), which has completely abandoned all effort [and] which has cultivated supreme bliss, does not employ the mind anywhere. The mind, which once [for all] is overlooked by the Self, does not [in turn] control the senses [and] consequently, the senses do not engage even in their own objects. When the Self does not set the mind in motion and the mind does not set the senses in motion, at that time, separated from both sides [– the Self and the senses –] the mind undergoes annihilation by itself.

36. *naṣṭe manasi samantāt sakale vilayaṁ ca sarvato yāte |*
niṣkalam udeti tattvaṁ nirvāstasthāyidīpa iva | |

When all [the activities of the mind, such as thinking (*cintā*) and remembrance (*smṛti*)],¹ have completely perished and [the mind] has dissolved entirely, [just as a fire covered by ashes and then saturated with a current of water], reality [in the form of the knowledge of the Self, free from *karma*], fully comes forth, like a lamp which is placed in a sheltered spot.

37. *aṅgamṛdutanidānaṁ svedanamardanavivarjanenāpi |*
snigdghīkaraṇam atailaṁ prakāśamānaṁ hi tattvaṁ idam | |

This [knowledge of] reality makes the body soft without even [the use of] sweat-baths (*svedana*) or massage (*mardana*), [and] lustrous, as if oily [though] without [the use of] oil.

¹ On the five major fluctuations of the mind (*cittavṛtti*), see YSūbh I.6-10.

38. *amanaskatayā samjāyamāṇayā nāṣite manahśalye |*
śithilībhavati śarīraṃ chatram iva stabdhatām tyaktvā ||

[Another outcome of the knowledge of reality is that] once the thorn of the mind has been destroyed through the resulting state of no-mind (*amanaskatā*), the body becomes loosened, like an umbrella, having got rid of stiffness.

39. *śalyībhūtasya antaḥkaraṇasya kleśadāyinaḥ satatam |*
amanaskatām vinānyad viśalyakaraṇauśadham nāsti ||

He whose mind (*antaḥkaraṇa*) has become as if a thorn, constantly yielding suffering, [for him] there is no other medicine that will remove the thorns than the state of no-mind.

40. *kadalīvac cāvidyā lolendriyapattralā manahkandā |*
amanaskaphale dṛṣṭe naśyati sarvaprakāreṇa ||

Ignorance is like a plantain tree (*kadalī*) with the restless senses as its leaves and the mind as its root. When the result of no-mind has appeared, [ignorance] is completely destroyed, [just as when the plantain tree yields fruit, the tree is destroyed].

41. *atīcāñcalam atisūkṣmam durlakṣam vegavattayā cetah |*
asrāntam apramādād amanaskaśālākayā bhindyāt ||

The mind is extremely fickle, subtle, unwearied [and] hard to perceive, due to [its] great speed. [Still] it may be destroyed by carefully [employing] the needle of no-mind (*amanaska*), [which is a supreme instrument to conquer the mind].

42. *viśliṣṭam iva pluṣṭam ivodḍīnam iva pralīnam iva kāyam |*
amanaskodayasamaye yogī jānāty asatkālpam ||

When [the state of] no-mind arises, the mendicant (*yogin*) experiences as if the body is dismembered, burned, flying up, dissolved [and] unreal.

43. *samadair indriyabhujagai rahite vīmanaskanavasudhākunḍe |*
magno 'nubhavati yogī parāmṛtāsvādam asamānam ||

[Furthermore], the mendicant who is immersed in the well of the fresh ambrosia of no-mind (*vīmanaska*), which is bereft of the intoxicated snakes of the senses excited with passion, experiences the incomparable flavour of supreme nectar.

44. *recakapūrakakumbhakakaraṇābhyāsakramam vināpi khalu |*
svayam eva naśyati marud vīmanaske saty ayatnena ||

Even without the regular practice of [the breathing] exercises, *recaka*, *pūraka* and *kumbhaka*, the breath disappears of its own accord, without any effort, when the [state of] no-mind exists.

45. *ciram āhitaprayatnair api dhartum yo hi śakyate naiva |*
saty amanaske tiṣṭhati sa samīras tatkeṣaṇād eva ||

That breath which it is not possible to control even with continued exertion during a long time is controlled at the very moment when there is [the state of] no-mind (*amanaska*).

46. *yāte 'bhyāse sthīratām udayati vimale ca nīskale tattve |*
mukta iva bhāti yogī samūlam unmūlitaśvāsaḥ | |

Once the practice is completed and the spotless, undivided [supreme] reality appears, the mendicant (*yogin*), whose breathing [now] has been entirely uprooted, appears as if liberated.

47. *yo jāgradavasthāyām svasthaḥ supta iva tiṣṭhati layasthaḥ |*
śvāsocchvāsavihīnaḥ sa hīyate na khalu muktijuṣaḥ | |

He who is established in absorption appears as if [he were] asleep, [but is in fact] established in himself (*svastha*)¹ and [fully] awake. He has no inhalation and expiration [and] is not inferior to one who has attained liberation.

48. *jāgaraṇasvapṇajūṣo jagatītalavartinaḥ sadā lokāḥ |*
tattvavido layamagnā no jāgrati śerate nāpi | |

Superficial people are always either awake or asleep, [but] those who know reality, and who are immersed in absorption, are neither awake nor asleep.

49. *bhavati khalu śūnyabhāvaḥ svapne viśayagrahaś ca jāgaraṇe |*
etad dvitayam atītyānandamayam avasthitam tattvam | |

Indeed, all things are empty whether perceived in sleep or awake. This reality is a state which is full of bliss [and] beyond duality.

50. *karmāṇy api duḥkhaḥ kṛte niṣkarmatvaṃ sukhāya viditaṃ tu |*
na tataḥ prayateta katham niṣkarmatve sulabhamokṣe | |

Activity produces sorrow, whereas it is [well] known that the state of no activity leads to happiness. Why would one therefore not seek to be in the state of no activity which is the easiest [way] of attaining liberation?²

51. *mokṣo 'stu māstu yadivā paramānandas tu vidyate sa khalu |*
yaśmin nikhilasukhāni pratibhāsante na kiñcid iva | |

Whether there is liberation or not, one will certainly experience supreme bliss, compared to which all [other kinds of] happiness appear as if nothing at all.

¹ Cf. YSū I.3 (*tadā draṣṭuḥ svarūpe 'vasthānam*); *Chāndogyopaniṣad* VII.24.1-2; *Gauḍapādīya-kārikā* III.47 (*svastha*), III.38 (*ātmasamastha*).

² See *Ācārāṅgasūtra* I.3.1.3-4, I.4.3.1 (ref. to by Bronkhorst 1986:31).

52. *madhu na madhuram naitāḥ śītās tviṣas tubinadyuter*
amṛtam amṛtam nāmaivāsyāḥ phale tu mudhā sudhā |
tad alam amunā samrambhena prasīda sakhe manah
phalam avikalam trayy evaitat prasādam upēyusi | |

[In comparison to the experience of supreme happiness], honey is not sweet, the rays of the moon are cold, ambrosia is ambrosia only in name [and] the result of the beverage of the gods is of no purpose. Therefore, oh mind, my friend, enough of this hectic obsession! Only within you, you will obtain this unimpaired result [of supreme happiness].

53. *saty etasminn aratiratidam grhyate vastu dūrād*
apy āsanne 'py asati tu manasy āpyate naiva kiñcit |
pumsām ity apy avagatavatām unmanībhāvetāv
icchā bādham na bhavati katham sadgurūpāsanāyām | |

When the [mind] exists, it grasps an object even from a distance, [such as a tiger or a woman], which [then] gives it displeasure or pleasure. When the mind does not exist, however, even [an object] which is close [to the mind] is not at all received [as either pleasant or unpleasant]. Certainly, how can there not be desire to serve good teachers which is a cause of the attainment of the state of non-mind (*unmanībhāva*) for men who have understood [correctly] in this way?

Epilogue

54. *tāms tām ā paramēśvarād api parān bhāvaiḥ prasādam nayan*
tais tais tattadupāyamūdhā bhagavann ātman kim āyasyasi |
hantātmānam api prasādaya manāg yenāsatām sampadaḥ
sāmrājyaṁ paramē 'pi tejasi tava prājyaṁ samujjīrmbhate | |

Oh Bhagavat! Oh Self! Why do you struggle through various emotions to obtain grace from these [elevated beings] or those [inferior beings], culminating in a [supposed] supreme God, with this or that means (*upāyana*) about which you are confused? [Why don't you] simply calm yourself instead, [and] abandon [everything else]! Thus your latent wealth in the form of abundant glory and universal sovereignty [readily] become visible, [and the state of no-mind (*unmānībhāva*) is easily accessible].¹

¹ In the commentary to this verse, Hemacandra appeals to the Self not to fall prey to mundane desires for wealth (*dhana*), knowledge (*vidyā*), kingship (*rājya*), heaven (*svarga*), etc., resorting to service (*sevā*), almsgiving (*dāna*), and worship (*pūjā*) of various beings.

55. *yā śāstrāt suguror mukhād anubhavāc cājñāyi kiñcit kvacid
yogasyopaniṣad vivekīpariṣaccetaścamatkārīṇi |
śrīcaulukyakumārāpālanṛpater atyartham abhyarthanād
ācāryeṇa niveśitā pathi girāṇi śrīhemacandreṇa sā ||*

That secret teaching (*upaniṣad*) of Yoga which I have [but] slightly understood from [reading the twelve canonical] scriptures, from the mouth of [my] worthy teacher and from experience, and which creates wonders in the hearts of the assembly of the wise [who are desirous of *yoga* (*yogarucīn*), has been made to tread the path of speech by the eminent disciple, Hemacandra, at the fervent request of king Kumārāpāla of the illustrious Caulukya dynasty.¹

¹ SV XII.55 states: *śrīcaulukyakṣitīpatikṛtāprārthanāprerito ahaṃ tattvajñānāmṛtajalanidher
yogaśāstrasya vṛttim | svopajñāsyā vyaracayam imāṃ tāvad eṣā ca nandya dhyāyaj jainapravacanavatī
bhūrbhuvahsvastryāyam | 1 | sa prāpi yogaśāstrāt tadvivṛteś cāpi yanmayā sukṛtam | tena jinabodhilābha-
pranayī bhavyo jano bhavatāt | 2 |* “Instigated by the request made by the lord of the earth, king
Kumārāpāla of the Caulukya [dynasty], I have composed this commentary on the *Yogaśāstra*,
which is like an ocean of ambrosia of the knowledge of reality. May this text which contains
the preaching of the Jina last as long as the earth, atmosphere and the heavens. Whatever
good merit I have earned by composing this Handbook on Jainism (*Yogaśāstra*), as well as the
commentary upon it, may by virtue of that good deed [any] being capable of liberation strive
for the liberation of the Jina.”

BIBLIOGRAPHY

*Primary Sources**Abhidhānacintāmaṇi* of Hemacandra

Ed. by O. Boehtlingk & C. Rieu. Osnabrück: Biblio Verlag, 1972 (1 ed. St. Petersburg 1847).

Abhidharmakośa of Vasubandhu*L'Abhidharmakośa de Vasubandhu*. Tr. into French by Louis de La Vallée Poussin. Paris 1923-1931. Nouvelle édition anastatique présentée par Étienne Lamotte. Mélanges Chinois et Bouddhiques XVI, Tome 1-6. Bruxelles 1971, 1980.*Ācārāṅgasūtra*Ed. by H. Jacobi in *The Āyāraṃga Sutta of the Śvetāmbara Jains*. London: Pali Text Society, 1882.Tr. by H. Jacobi in *Jaina Sūtras*. The Sacred Books of the East XXII:1-213. Ed. by M. Müller. Oxford: Oxford University Press, 1884.*Amanaskayoga*

Text and tr. by B. Singh. Swami Keshawananda Yoga-Samsthan-Prakashana. Delhi 1987.

Anekāntajayapatākā of HaribhadrāsūriEd. by H. R. Kapadia in *The Anekāntajayapatākā of Haribhadra Sūri. With his own Commentary and Municandra Sūri's Supercommentary*. Vols. I-II. Baroda: Baroda Oriental Institute, 1940.*Alaṅkāracūdāmaṇi* of Hemacandra

Ed. by R. C. Parikh. Mahavira Jaina Vidyalaya. Bombay 1938.

Āṅgavijjā

Prākṛit text ed. by Muni Punyavijaya. Prakrit Text Society Series, No. 1. Banaras 1957.

Āptamīmāṃsā of Samantabhadra

Ed. by G. Jain. Benares: Sanatana Jaina Granthamala, 1914.

Tr. by N. J. Shah as *Samantabhadra's Āptamīmāṃsā. Critique of an Authority*. Ahmedabad 1999.*Arthaśāstra* of Kauṭilya

Ed. and tr. by R. P. Kangle. Pts. I-III. Delhi: Motilal Banarsidass, 1986 (1 ed. Bombay 1963).

Aṣṭādhyāyī of Pāṇini

Ed. and tr. by S. C. Vasu. Allahabad 1891-1897.

Aṣṭakaṇṭhakarāṇa of Haribhadrāsūri

Aṣṭakaṇṭhakarāṇa of Haribhadrāsūri [with Abhayadeva's *vṛtti* and Jineśvara's *vivṛtti*]. Sanskrit text publ. by M. Bhagubhai. Ahmedabad 1911.

Atharvavedasamhitā

Ed. by R. Roth & W. D. Whitney. Bonn 1966.

Aupapātikasūtra

Ed. by E. Leumann. *Abhandlungen für die Kunde des Morgenlandes* VIII:2. Leipzig 1883.

Āvaśyakacūṛṇī of Jinadāsagaṇi Mahattar

Āvaśyakaśūtra with *Cūṛṇī*. Ṛṣabhadeva Keśarīmala Jaina Śvetāmbara Saṁsthā. Ratlam 1929.

Āvaśyakaniryukti

Āvaśyakaśūtra. Prakrit text with Prakrit *Nijjuttī* attributed to Bhadrabāhu and Sanskrit *tīkā* of Haribhadrāsūri. Ed. by Ācārya Sāgarānandasūri. Bombay: Āgamodaya Samiti, 1916-1917.

Bhagavadgītā

Ed. with Śaṅkara's commentary in *Śrīmadbhagavadgītā* [bhāṣya]. Poona: Ānandāśrama Sanskrit Series 34, 1896.

Text and tr. by F. Edgerton. Harvard Oriental Series 38-39. Cambridge: Harvard University Press, 1946.

Bhagavatisūtra

With the *vṛtti* of Abhayadevasūri. 3 Vols. Bombay: Āgamodaya-Samiti, 1918-1921.

Bṛhadāranyakopaniṣad

Ed. and tr. by Patrick Olivelle in *The Early Upanisads*. New York: Oxford University Press, 1999.

Bṛhatsamhitā of Varāhamihira

Tr. by M. R. Bhat. Pts. I-II. Delhi: Motilal Banarsidass, 1986-1987.

Carakasamhitā

Ed. and tr. by P. Sharma. 3 Vols. Varanasi/Delhi: Chaukhamba Orientalia, 1981.

Chāndogyopaniṣad

Ed. and tr. by Patrick Olivelle in *The Early Upanisads*. New York: Oxford University Press, 1999.

Daśavaikālika

Ed. by E. Leumann and tr. by W. Schubring. Ahmedabad 1932.

Devīmāhātmya

Tr. by T. B. Coburn as *Encountering the Goddess: A Translation of the Devī Māhātmya and a Study of its Interpretation*. Albany: State University of New York Press, 1991.

Devīpurāṇa

Ed. by Maṇḍanamiśra and Puṣpēndrakumāraśarmā. New Delhi 1976.

Dharmabindu of Haribhadra

Ed. and tr. by L. Suali. *Giornale della Societa Asiatica Italiana* XXI (1908):224-290.

Dīghanikāya

Ed. by T. W. Rhys Davids & J. E. Carpenter. London: Pali Text Society, 1890-1911.

Tr. by T. W. Rhys Davids as *Dialogues of the Buddha*. London: Pali Text Society, 1899.

Dvātriṃśikā of Siddhasena

Ed. by S. C. Vidyabhusana. Arrah 1915. Re-issued by A. N. Upadhye (with slight alterations and variant readings from a manuscript preserved in the Bhandarkar Oriental Research Institute) by A. N. Upadhye in *Siddhasena's Nyāyāvatāra and Other Works* (including the *Dvātriṃśikā* and *Sammasutta*). Bombay: Jaina Sāhitya Vikāsa Mandala, 1971:111-169, 241-257, 255-259.

Ed. with the *Nyāyāvatāra* and *Sammatitarka* by Anandasagara. Jainadharma-Prasaraka Sabha. Bhavnagar 1909.

Dvyāśrayakāvya of Hemacandra

Ed. with the *ṭīkā* of Abhayatilakagaṇi by A. V. Kathavate. Vols. I-II. Bombay Sanskrit and Prakrit Series 69, 76. Bombay 1915-1921.

Gauḍapādīyakārikā of Gauḍapāda

Ed. and tr. by V. Bhattacharya as *The Āgamaśāstra of Gauḍapāda*. Calcutta 1943.

Haṭhayogapradīpikā

The Haṭhayogapradīpikā of Svātmārāma. Madras: The Adyar Library Research Centre, 1972.

Jñānārṇava of Śubhacandra

Ed. by H. L. Jain, K. C. Siddhantacharya & A. N. Upadhye. Sholapur 1977.

Ed. by B. Shastri. Sholapur: Jaina Samskriti Samrakshaka Sangha, 1977.

Kalpasūtra

Tr. by H. Jacobi in *Jaina Sūtras*. Sacred Books of the East XXII: 217-311. Oxford: Oxford University Press, 1884.

BIBLIOGRAPHY

Kāmasūtra of Vātsyāyana

Ed. and tr. by R. Schmidt as *Das Kāmasūtra des Vātsyāyana: die indische Ars Amatoria nebst dem vollständigen Commentare (Jayamaṅgalā) des Yaśodhara*. Leipzig 1900.

Lalitavistara of Haribhadrāsūri

Caityavandanasūtravṛtti Lalitavistara with Municandra Sūri's *Pāñjikā tīkā* and a Hindi exposition, *Prakāś*, by Bhānuvijaya Gaṇin. Ahmedabad: Divyadarśan Sāhitya Samiti, 1963.

Lokatattvanirṇaya of Haribhadrāsūri

Ed. and tr. into Italian by L. Sualì as "Il «Lokatattvanirṇaya» di Haribhadra." *Giornale della Società Asiatica Italiana* 10 (1905):263-319.

Mahābhārata

Books 1-5, tr. by J. A. B. van Buitenen. Chicago/London: University of Chicago Press, 1973, 1975, 1978.

Mahābhāṣya of Patañjali

Ed. by F. Kielhorn. 3. ed. rev. and furnished with additional readings, references and select critical notes by K. V. Abhyankar. Poona: Bhandarkar Oriental Research Institute, 1962-1972.

Mālinīvijayottaratantra

Ed. by M. S. Kaul. Kashmir Studies of Texts and Studies, No. 37. Srinagar 1922.

Manusmṛti

Ed. with the Commentary of Kullūka Bhaṭṭa in *Menu Sanhita: The Institutes of Menu, with the Commentary of Kulluka Bhatta*. Vols. I-II. Calcutta: Education Press, 1830.

Tr. by G. Bühler as *The Laws of Manu*. Sacred Books of the East XXV. Oxford: Oxford University Press, 1886.

Mātāṅgalīlā of Nīlakaṇṭha

Tr. by F. Edgerton as *The Elephant-Lore of the Hindus. The Elephant Sport*. Delhi 1985 (1 ed. New Haven 1931).

Mūlamadhyamakakārikā of Nāgārjuna

Ed. by Louis de La Vallée Poussin in *Mūlamadhyamakakārikās de Nāgārjuna avec la Prasannapadā Commentaire de Candrakīrti*. St. Pétersbourg 1903-1913.

Nyāyasūtra

Tr. by W. Ruben as *Die Nyāyasūtras. Text, Übersetzung, Erläuterung und Glossar*. Leipzig 1928.

Pañcatantra

Tr. by A. W. Ryder. Chicago/Illinois: University of Chicago Press, 1925.

Paramātmaprakāśa of Yogīndu

Ed. by A. N. Upadhye. Repr. with minor corrections and a glossar by N. Balbir in *Bulletin D'Études Indiennes* 19 (1998):250-312.

Tr. by N. Balbir & C. Caillat as *Lumière de l'Absolu*. Paris: Payot & Rivages, 1999.

Parīṣiṣṭaparvan of Hemacandra

Tr. by R. C. C. Fynes as *Hemacandra. The Lives of the Jain Elders*. Oxford World's Classics. Oxford/New York: Oxford University Press, 1998.

Prabandhacintāmaṇi of Merutuṅga

Tr. by C. H. Tawney as *The Prabandhacintāmaṇi or The Wishingstone of Narratives*. Bibliotheca Indica CXLI. Calcutta: Asiatic Society, 1901.

Pramāṇaviniścaya of Dharmakīrti

Ch. 1 ed. and tr. by T. Vetter as *Dharmakīrti's Pramāṇaviniścayaḥ. 1. Kapitel: Pratyakṣam. Einleitung, Text der tibetischen Übersetzung*. Wien 1966.

Prasamaratiprakaraṇa of Umāsvāti

Ed. and tr. by Y. S. Shastri. Ahmedabad: L. D. Institute of Indology, 1989.

Praśnamārga

Text and tr. by B. V. Raman. Pts. I-II. Delhi: Motilal Banarsidass, 1991-1992.

Pravacanasāra of Kundakunda

Ed. with Amṛtacandra's *Tattvadīpikā* and Jayasena's *Tātparyavṛtti*. Agas: Rājacandra Jaina Śāstramāla, 1934.

Tr. by B. Faddegon. Cambridge: Cambridge University Press, 1935.

Pravacanasāroddhāra of Nemicandra

Pravacanasāroddhāra of Nemicandra (with *vṛtti* of Siddhasena). Devchand Lalbhai Jain Pustakoddhar Fund. Bombay 1922.

Rāmāyaṇa of Valmiki

Tr. by M. P. Shastri. Vols. I-III. London: Shanti Sadan, 1952, 1957, 1959.

Ratirahasya of Kokkoka

Tr. by S. Lienhard as *Kokkoka: Geheimnisse der Liebeskunst (Ratirahasya)*. Aus dem Sanskrit Übertragen. Schmiden bei Stuttgart: Franz Decker Nachf., 1960.

Ratnāvalī of Nāgārjuna

Ed. by M. Hahn in *Nāgārjuna's Ratnāvalī*. Indica et Tibetica 1. Bonn 1982.

Rgvedasamhitā

Tr. by K. F. Geldner. Harvard Oriental Series 33-36. Cambridge: Harvard University Press, 1951-1957.

Ed. by B. A. van Nooten & G. B. Holland in *Rig Veda. A Metrically Restored Text with an Introduction and Notes*. Harvard Oriental Series 50. Cambridge: Harvard University Press, 1994.

Śabdānuśāsana of Hemacandra

Ed. by H. Vijaya. Ahmedabad 1934.

Sāgaradharmāmṛta of Āśādhara

Māṇikacandra Digambara Jaina Granthamālā, No. 2. Bombay 1917.

Samādhiśataka of Pūjyapāda

Samādhiśataka of Pūjyapāda (with Prabhācandra's *Ṭikā*). Sanskrit text with Marathi tr. by R. N. Shah. Sholapur 1938.

Samayasāra of Kundakunda

Text and tr. by A. Cakravarti. Varanasi: Bhāratiya Jñānapīṭha Publication, 1925.

Sāṃkhyakārikā of Īśvarakṛṣṇa

Tr. by T. G. Mainkar as *The Sāṃkhyakārikā with the Commentary of Gauḍapāda*. Poona 1964.

Samvarodayatantra

Selected chapters ed. and tr. by S. Tsuda as *The Samvarodaya-Tantra. Selected Chapters*. Tokyo: The Hokuseido Press, 1974.

Sarvadarśanasamgraha of Sāyaṇa Mādhava

Ed. by V. S. Abhyankar. Poona: Bhandarkar Oriental Research Institute, 1978.

Tr. by E. B. Cowell & A. E. Gough. London: Kegan Paul, Trench, Trübner & Co, 1904.

Sarvajñasiddhi of Haribhadra

Ed. by Muni Hemacandravijaya in *Śrī-Haribhadrāsūriviracitā Sarvajña-siddhiḥ*. Śirpur 1963.

Sarvāthasiddhi of Pūjyapāda

With *Tattvārthasūtra* of Umāsvāti. Sanskrit text with Hindi translation by Phoolchandra Siddhāntaśāstrī. Jñānapīṭha Mūrtidevī Jaina Granthamālā, Sanskrit Grantha, No. 13. Varanasi: Bhāratiya Jñānapīṭha, 1971.

Tr. by S. A. Jain as *Reality: English Translation of Pūjyapāda's Sarvāthasiddhi*. Madras: Jwalamalini Trust, 1960.

Sarvasiddhāntasamgraha

Ed. and tr. by M. Raṅgācārya as *The Sarva-Siddhānta-Saṅgraha of Śaṅkarācārya*. Madras 1909.

Ed. and tr. by P. S. Bose as *Sarva-Siddhānta-Samgraha*. Calcutta 1929.

Śāstravārtāsamuccaya of Haribhadrasūri

Ed. by K. K. Dixit. Ahmedabad: L. D. Institute of Indology, 1969.

Ed. with Haribhadrasūri's autocommentary, the *Dikṣapradā*. Bombay 1929.

Śatapathabrāhmaṇa

Tr. by J. Eggeling. Sacred Books of the East XII, XXVI, XLI, XLIII, XLIV. Oxford: Clarendon Press, 1882-1900.

Siddhabhemacandra

Hemacandra's *Grammatik der Prākṛitsprachen. Siddhabhemacandram Adhyāya VIII*. I. Theil. Text und Wortverzeichniss. Ed. by R. Pischel. Halle 1877-1880.

Haimaśabdānuśāsana (Bṛhadvytti). Laghunyāsasahita. Seth Mansukhbhai Baghubai. Ahmedabad 1914.

Śikṣāsamuccaya of Śāntideva

Ed. by P. L. Vaidya. Buddhist Sanskrit Texts Series 11. Darbhanga: The Mithila Institute, 1961.

Skandapurāṇa

Ed. with prolegomena and English synopsis by R. Adriaensen, H. T. Bakker & H. Isaacson. Groningen: Egbert Forsten, 1998.

Śoḍaśakapṛakaraṇa of Haribhadrasūri

Ed. with Yaśobhadra's *vivarana* and Yaśovijaya's *Yogadīpikā* by Buddhisagara. Devchand Lalbhai Jain Pustakoddhar Fund Series 6. Bombay 1911.

Śrāvakācāra of Amitagati

Anantakīrti Digambara Jaina Granthamālā, No. 2. Bombay 1922.

Subhāṣitaratnasamdoha of Amitagati

Ed. and tr. by R. Schmidt & J. Hertel. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 59 (1905):265-340, 523-577; 61 (1907):88-137, 298-341, 543-582, 875-908.

Sūtrakṛtāṅgasūtra

Tr. by H. Jacobi in *Jaina Sūtras*. Sacred Books of the East XLV:235-435. Oxford: Oxford University Press, 1895.

Svapnacintāmaṇi of Jagaddeva

Tr. by J. van Negelein as *Der Traumschlüssel des Jagaddeva. Ein Beitrag zur indischen Mantik*. Religionsgeschichtliche Versuche und Vorarbeiten 11:4. Ed. by R. Wünsch & L. Deubner. Giessen 1912.

Svapajñabhāṣya of Umāsvāti

See *Tattvārthasūtra*.

Svapajñavytti of Hemacandra

See *Yogaśāstra*.

BIBLIOGRAPHY

Syādvādamāñjarī of Malliṣeṇa

Tr. by F. W. Thomas as *The Flowerspray of the Quodammodo Doctrine*. Berlin 1960.

Taittirīyasaṃhitā

Tr. by A. B. Keith as *The Veda of the Black Yajus School*. Harvard Oriental Series 18-19. Cambridge: Harvard University Press, 1914.

Tantrāloka of Abhinavagupta

Ed. with Viveka of Jayaratha by R. C. Dwivedi & N. J. Rastogi. 8 Vols. Delhi: Motilal Banarsidass, 1987.

Tr. by R. Gnoli as *Luce delle sacre scritture*. Torino 1972.

Tattvārthasūtra of Umāsvāti

Ed. with the *Svopajñabhāṣya*. Bibliotheca Indica 159. Calcutta: Asiatic Society of Bengal, 1903.

Ed. and tr. by H. Jacobi as *Eine Jaina-Dogmatik. Umāsvāti's Tattvārthādhigama Sūtra*. Leipzig 1906.

Tattvārthasūtra together with the combined commentaries of Umāsvāti/Umāsvāmī, Pūjyapāda and Siddhasenagaṇi. Ed. and tr. by N. Tatia as *That Which Is*. New York: Harper Collins Publishers, 1994.

Tattvārthasūtra with *Svopajñabhāṣya* and the *tīkā* of Siddhasenagaṇi. 2 Vols. Devchand Lalbhai Jain Pustakoddhar Fund, Nos. 67, 76. Bombay 1926, 1930.

Tattvavaiśārādī of Vācaspati miśra

See *Yogasūtra*.

Triṣaṣṭiśalākāpuruṣacaritra of Hemacandra

Tr. by H. Johnson as *The Lives of Sixty-three Illustrious Persons*. 6 Vols. Baroda: Baroda Oriental Institute, 1931-1962.

Upamitibhavaprapaṇcākaṭhā of Siddharṣi

Ed. by P. Peterson & H. Jacobi. Bibliotheca Indica 144. Calcutta: The Asiatic Society of Bengal, 1899-1910.

Upāsakajanālaṅkāra

Ed. by H. Saddhatissa. Pali Text Society. London: Luzac & Company Limited, 1965.

Uttarādhyayanāsūtra

Ed. by J. Charpentier. Archives D'Études Orientales 21-22. Upsala 1922.

Tr. by H. Jacobi in *Jaina Sūtras*. Sacred Books of the East XLV:1-232. Oxford: Oxford University Press, 1895.

Vaiśeṣikasūtra

Tr. by B. Faddegon as *The Vaiśeṣika-System, Described with the Help of the Oldest Texts*. Amsterdam 1918.

Vākyapadīya of Bhartṛhari

Ed. by S. Iyer in *The Vākyapadīya of Bhartṛhari with the Commentary of Helārāja. Kāṇḍa III. Part 1*. Deccan College Monograph Series. Poona 1963.

Ed. by W. Rau. Wiesbaden 1977.

Vasudevahindī of Saṅghadāsagaṇi

Prakrit text ed. by Muni Caturvijay & Muni Punyavijay. Gandhinagar: Gujarat Sahitya Akadami, 1989.

Viśeṣāvaśyakabhāṣya of Jinabhadra

Prakrit text with Sanskrit autocommentary ed. by D. Malvania. Parts I-III. Ahmedabad 1966-1968.

Vītarāgastotra of Hemacandra

Ed. and tr. into Gujarati by Muni Candraprabhasāgara. Devchand Lalbhai Series 95. Surat: Sheth Devchand Lalbhai Jain Pustakoddhar Fund Series, 1949.

Yogabindu of Haribhadrāsūri

Text and tr. by K. K. Dixit. Lalbhai Dalpatbhai Series 19. Ahmedabad 1968.

Yogadr̥ṣṭisamuccaya of Haribhadrāsūri

Text and tr. by K. K. Dixit. Lalbhai Dalpatbhai Series 27. Ahmedabad 1970.

Yogaśāstra of Hemacandra

Yogaśāstra, chs. 1-4 ed. and tr. into German by E. Windisch. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 28 (1874):185-262.

Yogaśāstra and *Svopajñāvr̥tti*, ch. 1 tr. into Italian by F. Belloni-Fillipi as "La Yogaśāstravr̥tti." *Giornale della Società Asiatica Italiana* 21 (1908):123-222; 22 (1909):113-154; 23 (1910):171-208; 26 (1913-1914):97-131.

Yogaśāstra and *Svopajñāvivaraṇa*, chs. 1[.1]-4[.105] ed. by Dharmavijaya. Bibliotheca Indica 172. Fasc. 1-6. Calcutta 1907-1921.

Yogaśāstra and *Svopajñāvr̥tti*, ed. by Muni Jambūvijaya. Vols. I-III. Bombay: Jaina Sāhitya Vikāsa Maṇḍala, 1977, 1981, 1986.

Yogaśāstra, tr. into Hindi by Shobhachandra Bharilla. Delhi 1963.

Yogaśāstra, tr. into Hindi with a paraphrase of the *Svopajñāvr̥tti* by Muni Padmavijaya. Delhi: Śrī Nirgrantha Sāhitya Prakāśanasamgha, 1975.

Yogaśāstra, tr. into Gujarati by Kesavavijaya Gaṇi. Mangrol-Jaina-sabhā-grantha-mālā 3. Bombay 1910.

Yogaśāstra, tr. into English by A. S. Gopani as *The Yoga Shastra of Hemacandracharya. A 12th Century Guide to Jain Yoga*. Jaipur: Prakrit Bharti Academy, 1989.

BIBLIOGRAPHY

Yogaśataka of Haribhadrasūri

Ed. by Puṇyavijaya. Ahmedabad 1965.

Yogasūtra of Patañjali

Yogasūtra of Patañjali with the *Yogasūtrabhāṣya* of Vyāsa and the *Tattvavaiśārādī* of Vācaspatimiśra. Poona: Anandāśrama Sanskrit Series, 1932.

Tr. by J. H. Woods as *The Yoga System of Patañjali*. Harvard Oriental Series 17. Cambridge: Harvard University Press, 1911.

Yogaviṃśika of Haribhadrasūri

Text and tr. by K. K. Dixit. Lalbhai Dalpatbhai Series 27. Ahmedabad 1970.

Modern Works

Alsdorf, L.

1928 *Der Kumārapālpratiḥodha. Ein Beitrag zur Kenntnis des Apabhramśa und der Erzählungsliteratur des Jainas.* Alt- und Neu-Indische Studien 2. Hamburg: Friedrichsen, de Gruyter & Co.

1973 "What were the Contents of the Dṛṣṭivāda?" *German Scholars on India*. Vol. I. Varanasi: Chowkhamba Sanskrit Series Office, 1-5.

Babb, L. A.

1988 "Giving and Giving Up: The Eightfold Worship among Śvetāmbar Mūrtipūjak Jains." *Journal of Anthropological Research* 44:67-85.

1993 *Absent Lord: Ascetics and Kings in a Jain Ritual Culture*. Berkeley: University of California Press.

Balbir, N.

1990a "Stories from the Āvaśyaka commentaries." *The Clever Adulteress & Other Stories. A Treasure of Jain Literature*. Ed. by Ph. Granoff. Oakville/New York/London: Mosaic Press, 17-69.

1990b "Appendix: A Note on the Āvaśyaka tradition and Bibliography." *The Clever Adulteress & Other Stories. A Treasure of Jain Literature*. Ed. by Ph. Granoff. Oakville/New York/London: Mosaic Press, 70-74.

1993 *Āvaśyaka-Studien*. Introduction générale et Traductions. Alt- und Neu-Indische Studien 45:1. Stuttgart: Franz Steiner.

Banks, M.

1994a *Organizing Jainism in India and England*. Oxford Studies in Social and Cultural Anthropology. Oxford: Oxford University Press.

1994b "Why Move? Regional and Long Distance Migrations of Gujarati Jains." *Migration: the Asian Experience*. Ed. by J. M. Brown & R. Foot. Oxford: St. Martin's Press, 131-148.

Banthia, M. L. & Chorania, S.

1966 *Encyclopaedia of Leśya*. Calcutta.

Barnett, L. D.

- 1928 *A Supplementary Catalogue of the Sanskrit, Pali, and Prakrit Books in the Library of the British Museum Acquired During the Years 1906-1928. Compiled by L. D. Barnett. London: The British Museum.*

Basham, A. L.

- 1951 *History and Doctrines of the Ājīvikas. A Vanished Indian Religion. London: Luzac.*

Bhandarkar, R. G.

- 1887 *Report on the Search for Sanskrit Manuscripts in the Bombay Presidency for the Year 1883-1884. Bombay.*

Bharati, A.

- 1965 *The Tantric Tradition. London: Rider and Company.*

Bhattacharya, V.

- 1943 See *Gauḍapādīyakārikā*.

Bingham, C. T.

- 1897 *Hymenoptera. Vol. I: Wasps and Bees. London: Taylor and Francis.*

Bloomfield, M.

- 1917 "On the Art of Entering Another's Body: a Hindu Fiction Motif." *Proceedings of the American Philosophical Society* LVI:1-43.

Bollée, W. B.

- 1993 "Le Végétarisme défendu par Haribhadrāsūri contre un bouddhiste et un brahmane." *Studies on Buddhism in Honour of A. K. Warder*. Ed. by N. K. Wagle & F. Watanabe. University of Toronto. Centre for South Asian Studies. South Asian Studies Papers, No. 5, 22-28.

Bosch, L. P. van den

- Atharvavedapariśiṣṭa*. Chs. 21-29. Introduction, Translation and Notes. Groningen: VRB drukkerijen bv.

Brandis, D.

- 1906 *Indian Trees. London: Archibald Constable & Co.*

Bronkhorst, J.

- 1985 "On the Chronology of the Tattvārtha Sūtra and Some Early Commentaries." *Wiener Zeitschrift für die Kunde Südasiens* XXIX:155-184.
- 1986 *The Two Traditions of Meditation in Ancient India. Stuttgart: Franz Steiner Verlag, Wiesbaden.*
- 1993a "Remarks on the History of Jaina Meditation." *Jain Studies in Honour of Jozef Delen*. Ed. by R. Smet & K. Watanabe. Tokyo: Hon-No-Tomosha, 151-162.
- 1993b *The Two Sources of Indian Asceticism. Bern: Peter Lang.*

BIBLIOGRAPHY

Brooks, D. R.

- 1990 *The Secret of the Three Cities: An Introduction to Hindu Śākta Tantrism.* Chicago: University of Chicago Press.

Brough, J.

- 1953 *The Early Brāhmanical System of Gotra and Pravara. A Translation of the Gotra-Pravara-Mañjari of Puruṣottama-Paṇḍita with an Introduction.* Cambridge.

Brown, G. W.

- 1919 "Prāṇa and Apāṇa." *Journal of the American Oriental Society* XXXIX: 104-112.

Brown, W. N.

- 1933 *The Story of Kālaka. Texts, History, Legends, and Miniature Paintings of the Śvetāmbara Jain Hagiographical Work: The Kālakācāryakathā.* Washington.

Bruhn, K.

- 1981 "Āvaśyaka Studies I." *Studium zum Jainismus and Buddhismus: Gedenkschrift für Ludwig Alsdorf.* Ed. by K. Bruhn & A. Wezler. Wiesbaden, 11-49.
- 1987 "Soteriology in Early Jainism." *Hinduismus und Buddhismus. Festschrift für Ulrich Schneider.* Ed. by H. Falk. Freiburg, 60-86.
- 1993 "The Concept of Māna (Pride) in Jaina Dogmatics." *Jain Studies in Honour of Jozef Deleu.* Ed. by R. Smet & K. Watanabe. Tokyo: Hon-No-Tomosha, 163-206.

Bühler, G.

- 1936 *The Life of Hemacandrācārya.* (Tr. by M. Patel from the German original: *Über das Leben des Jaina-Mönches Hemacandra. Des Schülers des Devachandra aus der Vajrasākhā.* Wien 1889). Santiniketan: Singhī Jaina Jñānapīṭha.
- 1964 See *Manusmṛti*.

Buitenen, J. A. B. van

- 1975 See *Mahābhārata*.

Caillat, C.

- 1975 *Atonements in the Ancient Ritual of the Jaina Monks.* Ahmedabad: L. D. Institute of Indology, Series 49.

Caillat, C. & Kumar, R.

- 1981 *The Jain Cosmology.* Basel/Paris/New Delhi: Ravi Kumar Publs.

Carrithers, M.

- 1990 "Jainism and Buddhism as Enduring Historical Streams." *Journal of the Anthropological Society of Oxford* 21:141-63.

Chapple, C. K.

- 1998 "Haribhadra's Analysis of Pātañjala and Kula Yoga in the Yogadr̥ṣṭisamuccaya." *Open Boundaries. Jain Communities and Cultures in Indian History*. Ed. by J. E. Cort. Albany: State University of New York Press, 15-30.

Charpentier, J.

- 1922 See *Uttarādhyāyanaśūtra*.

Coburn, T. B.

- 1996 "Devī. The Great Goddess." *Devī. Goddesses of India*. Ed. by J. S. Hawley & D. M. Wulff. Berkeley: University of California Press, 31-48.

Cort, J. E.

- 1987 "Medieval Jaina Goddess Traditions." *Numen* XXXIV:235-255.
- 1989 *Liberation and Wellbeing: A Study of the Śvetāmbar Mūrtipūjak Jains of North Gujarat*. Unpublished diss. Harvard University.
- 1991a "Two Ideals of the Śvetāmbara Mūrtipūjak Jain Layman." *Journal of Indian Philosophy* 19:391-420.
- 1991b "Mūrtipūja in Śvetāmbar Jain Temples." *Religion in India*. Ed. by T. N. Madan. Delhi: Oxford University Press, 212-223.
- 1993 "An overview of the Jaina Purāṇas." *Purāṇa Perennis. Reciprocity and Transformation in Hindu and Jaina Texts*. Ed. by W. Doniger. Albany: State University of New York Press, 185-206, 279-284, 308-315.
- 1994 "Śvetāmbar Mūrtipūjak Jain Scripture in a Performative Context." *According to Tradition. Hagiographical Writing in India*. Ed. by R. Snell & W. M. Callewaert. Wiesbaden: Harrasowitz Verlag, 171-194.
- 1995a *Defining Jainism: Reform in the Jain Tradition*. The 1995 Roop Lal Jain Lecture. University of Toronto.
- 1995b "Genres of Jain History." *Journal of Indian Philosophy* 23:469-506.
- 1995c "Jain Knowledge Warehouses: Traditional Libraries in India." *Journal of the American Oriental Society* 115:77-87.
- 1997 "Tantra in Jainism: The Cult of Ghaṇṭākara Mahāvīr, the Great Hero Bell-Ears." *Bulletin D'Études Indiennes* 15:115-133.
- 1998 "Who is a King? Jain Narratives of Kingship in Medieval Western India." *Open Boundaries. Jain Communities and Cultures in Indian History*. Ed. by J. E. Cort. Albany: State University of New York Press, 85-110.
- forth. *Expanding the Field of Vision: Bhakti in the Early Jain Tradition*.

Cousins, L. S.

- 1992 "Vittaka/Vitarka and Vicāra. Stages of Samādhi in Buddhism and Yoga." *Indo-Iranian Journal* 35:137-157.

Davis, R.

- 1997 *Lives of Indian Images*. Princeton: Princeton University Press.

BIBLIOGRAPHY

Deo, S. B.

1956 *History of Jaina Monachism*. Poona.

Derrett, J. D.

1973 *Dharmaśāstra and Juridical Literature*. A History of Indian Literature V:1. Ed. by J. Gonda. Wiesbaden: Otto Harrassowitz.

Deshpande, M. M.

1993 *Sanskrit & Prakrit. Socio-Linguistic Issues*. Delhi: Motilal Banarsidass.

Doniger O'Flaherty, W.

1980 *Women, Androgynes and Other Mythical Beasts*. Chicago/London: University of Chicago Press.

1984 *Dreams, Illusions and Other Realities*. Chicago/London: University of Chicago Press.

D'sa, F. X.

1980 *Śabdaprāmāṇyam in Śabara and Kumārila. Towards a Study of the Mīmāṃsā Experience of Language*. Publications of the De Nobili Research Library. Vol. VII. Ed. by G. Oberhammer. Vienna.

Dundas, P.

1985 "Food and Freedom: the Jaina Sectarian Debate on the Nature of the Kevalin." *Religion* 15:161-198.

1987-88 "The Tenth Wonder: Domestication and Reform in Medieval Śvetāmbara Jainism." *Indologica Taurinensia* XIV:181-194.

1992 *The Jains*. London: Routledge.

1993 "The Marginal Monk and the True Tīrtha." *Jain Studies in Honour of Jozef Delu*. Ed. by R. Smet & K. Watanabe. Tokyo: Hon-No-Tomosha, 237-259.

1996a "Somnolent Sūtras: Scriptural Commentary in Śvetāmbara Jainism." *Journal of Indian Philosophy* 24:73-101.

1996b "Jain attitudes towards the Sanskrit Language." *Ideology and Status of Sanskrit. Contributions to the History of the Sanskrit Language*. Ed. by J. E. M. Houben. Leiden: Brill, 137-156.

1997 *The Meat at the Wedding Feasts: Kṛṣṇa, Vegetarianism and a Jain Dispute*. The 1997 Roop Lal Jain Lecture. University of Toronto.

1998 "Becoming Gautama. Mantra and History in Śvetāmbara Jainism." *Open Boundaries. Jain Communities and Cultures in Indian History*. Ed. by J. E. Cort. Albany: State University of New York Press, 31-52.

2000 "The Jain Monk Jinapati Sūri Gets the Better of a Nāth Yogī." *Tantra in Practice*. Ed. by D. G. White. Princeton: Princeton University Press, 231-238.

Dyczkowski, M. S. G.

1987 *The Doctrine of Vibration. An Analysis of the Doctrines and Practices of Kashmir Shaivism*. Albany: State University of New York Press.

BIBLIOGRAPHY

- 1992 *The Aphorisms of Śiva. The Śivasūtra with Bhāskara's Commentary, The Vārttika.* Albany: State University of New York Press.
- Edgerton, F.
 - 1985 *The Elephant-Lore of the Hindus. The Elephant-Sport (Mātāṅgalīlā) of Nīlakaṇṭha.* New Haven 1931.
- Edholm, E. af
 - 1988 "The Colours of the Soul and the Origin of Karmic Eschatology." *On the Meaning of Death. Essays on Mortuary Rituals and Eschatological Beliefs.* Acta Universitatis Upsaliensis. Uppsala Studies in Cultural Anthropology 8. Uppsala, 95-111.
- Eliade, M.
 - 1969 *Yoga, Immortality and Freedom.* Bollingen Series LVI. Princeton: Princeton University Press.
- Ewing, A. H.
 - 1901 "The Hindu Conception of the Functions of Breath." *Journal of the American Oriental Society* XXII:249-308.
- Fick, R.
 - 1889 *Eine Jainistische Bearbeitung der Sagara-Sage.* Kiel.
- Filliozat, J.
 - 1949 *La Doctrine classique de la médecine indienne.* Paris.
- Fischer, E. & Jain, J.
 - 1978 *Jaina Iconography.* Pts. 1-2. *Iconography of Religions* XIII:12-13. Leiden: E. J. Brill.
- Folkert, K. W.
 - 1975 *Two Jaina Approaches to Non-Jainas: Patterns and Implications.* Unpublished diss. Harvard University.
 - 1989 "The 'Canons' of 'Scriptures'." *Rethinking Scripture.* Ed. by M. Levering. Albany: State University of New York Press, 170-179.
 - 1993 *Scripture and Community. Collected Essays on the Jains.* Ed. by J. E. Cort. Harvard University. Center for the Study of World Religions. *Studies in World Religions*, No. 6. Atlanta: Scholars Press.
- Fynes, R. C. C.
 - 1998 See *Parīśiṣṭaparvan* of Hemacandra.
- Gail, A.
 - 1977 *Paraśu, Brahmane und Krieger.* Wiesbaden.
- Gellner, D. N.
 - 1991 "Ritualized Devotion, Altruism, and Meditation: The Offering of the *Guru Maṇḍala* in Newar Buddhism." *Indo-Iranian Journal* 34:161-197.

BIBLIOGRAPHY

Glasenapp, H. von

- 1942 *The Doctrine of Karman in Jain Philosophy*. (Tr. from the original German by G. B. Gifford.) Bombay.
- 1984 *Der Jainismus: Eine indische Erlösungsreligion*. Hildesheim: Georg Olms (1 ed. Berlin 1925).

Gonda, J.

- 1963 *Die Religionen Indiens*. Die Religionen der Menschheit XI:12. Ed. by C. M. Schröder. Stuttgart: W. Kohlhammer Verlag.
- 1976 *Triads in the Veda*. Amsterdam/Oxford/New York: North-Holland Publishing Company.
- 1977 *Medieval Religious Literature in Sanskrit*. A History of Indian Literature II:1. Ed. by J. Gonda. Wiesbaden: Otto Harrassowitz.

Goudriaan, T.

- 1979 "Introduction, History and Philosophy." *Hindu Tantrism*. Ed. by S. Gupta, D. J. Hoens & T. Goudriaan. Handbuch der Orientalistik (Hrsg. von B. Spuler), 2 Abt., 4 Bd., 2 Abs. Leiden/Köln: E. J. Brill, 3-67.

Goudriaan, T. & Gupta, S.

- 1981 *Hindu Tantric and Śāketa Literature*. A History of Indian Literature II: 2. Ed. by J. Gonda. Wiesbaden: Otto Harrassowitz.

Granoff, Ph.

- 1989 "Religious Biography and Clan History among the Śvetāmbara Jains in North India." *Philosophy East & West* 39:195-215.
- 1991a "The Politics of Religious Biography: The Biography of Balibhadra the Usurper." *Bulletin D'Études Indiennes* 9:75-91.
- 1991b "Buddhaghosa's Penance and Siddhasena's Crime: Remarks on Some Buddhist and Jain Attitudes Towards the Language of Religious Texts." *From Benares to Beijing: Essays on Buddhism and Chinese Religion*. Ed. by K. Shinohara & G. Schopen. Oakville/New York/London: Mosaic Press, 17-33.
- 1992 "Worship as Commemoration: Pilgrimage, Death and Dying in Medieval Jainism." *Bulletin D'Études Indiennes* 10:181-202.
- 1994 "Biography Writing among the Śvetāmbara Jains." *According to Tradition: Hagiographical Writing in India*. Ed. by R. Snell & W. M. Callewaert. Wiesbaden: Otto Harrassowitz, 131-159.

Griffiths, P. J.

- 1986 *On Being Mindless: Buddhist Meditation and the Mind-Body Problem*. LaSalle, Illinois: Open Court Publishing Company.

Guérinot, A. A.

- 1926 *La Religion djaina*. Paris.

- Gupta, S.
1979 "Modes of Worship and Meditation." *Hindu Tantrism*. Ed. by S. Gupta, D. J. Hoens & T. Goudriaan. Handbuch der Orientalistik (Hrsg. von B. Spuler), 2 Abt., 4 Bd., 2 Abs. Leiden/Köln: E. J. Brill, 121-185.
- Guy, J.
1994 "Jain Monumental Painting." *The Peaceful Liberators. Jain Art from India*. Ed. by P. Pal. New York/London: Thames and Hudson; Los Angeles: Los Angeles County Museum of Art, 77-99.
- Halbfass, W.
1983 "Kumārila on Ahimsā and Dharma." *Studien zur Indologie und Iranistik* 9. Reinbek: Verlag für Orientalistische Fachpublikationen, 1-26.
- Handiqui, K. K.
1949 *Yāśastilaka and Indian Culture*. Jīvarāja Jaina Granthamālā, No. 2. Sholapur: Jaina Saṃskṛti Saṃrakshaka Sangha.
- Hardy, F.
1990 "Karmic Retribution: The Story of Yaśodhara from the Bṛhatkathākośa." *The Clever Adulteress & Other Stories. A Treasure of Jain Literature*. Ed. by Ph. Granoff. Oakville, Ont.: Mosaic Press, 118-139.
- Hauer, J. W.
1922 *Die Anfänge der Yoga Praxis im alten Indien*. Berlin/Stuttgart/Leipzig.
1958 *Der Yoga, ein indischer Weg zum Selbst*. Stuttgart: Kohlhammer.
- Heesterman, J. C.
1984 "Non-Violence and Sacrifice." *Indologica Taurinensia* XII:119-127.
- Hertel, J.
1909 *Ausgewählte Erzählungen aus Hemacandras Parisistaparvan*. Leipzig: Wilhelm Heims.
- Hoens, D. J.
1979 "Transmission and Fundamental Constituents of the Practice." *Hindu Tantrism*. Ed. by S. Gupta, D. J. Hoens & T. Goudriaan. Handbuch der Orientalistik (Hrsg. von B. Spuler), 2 Abt., 4 Bd., 2 Abs. Leiden/Köln: E. J. Brill, 71-120.
- Hoernle, A. F. R.
1888-90 *The Uvāsagadasāo*. Tr. from the Prākṛit with the Sanskrit Commentary of Abhayadeva. Calcutta.
- Hooker, J. D.
1875-97 *Flora of British India*. Vols. 1-7. London: Reeve & Co.

BIBLIOGRAPHY

Humphrey, C.

- 1985 "Some Aspects of the Jain Pūja: The Idea of 'God' and the Symbolism of Offerings." *Cambridge Anthropology* 9:1-9.

Ingalls, D. H. H.

- 1965 *An Anthology of Sanskrit Court Poetry*. Vidyākara's *Subhāṣitaratnakōśa* tr. by Daniel H. H. Ingalls. Harvard Oriental Series 44. Cambridge: Harvard University Press.

Jacobi, H.

- 1895 See *Uttarādhyayanāsūtra*.
1906 See *Tattvārthasūtra*.

Jain, J.

- 1992 *Studies in Early Jainism*. New Delhi: Navrang.

Jain, J. & Fischer, E.

- 1978 *Jaina Iconography*. Iconography of Religions XIII:13, Pts. 1-2. Leiden: E. J. Brill.

Jain, N. L.

- 1986 "Units of Length in Jaina Canons." *Jain Journal* 20:94-111.

Jain, U. K.

- 1975 *Jaina Sects and Schools*. Delhi: Concept Publishing Company.

Jaini, P. S.

- 1970 "Śramaṇas: Their Conflict with Brahmanical Society." *Chapters in Indian Civilization* I. Ed. by J. W. Elder. Dubuque, Iowa: Kendall Hunt, 40-81.
1974 "On the Sarvajñatva (Omniscience) of Mahāvīra and the Buddha." *Buddhist Studies in Honour of I. B. Horner*. Ed. by L. Cousins et al. Dordrecht, 71-90.
1977a "Jina Rṣabha as an Avatāra of Viṣṇu." *Bulletin of the School of African and Oriental Studies* XL:321-337.
1977b "Bhavyatva and Abhavyatva: A Jaina Doctrine of 'Predestination'." *Mahāvīra and His Teachings* (2500 Nirvāṇa Anniversary Volume). Ed. by A. N. Upadhye et al. Bombay, 95-111.
1979 *The Jaina Path of Purification*. Berkeley: University of California Press.
1980a "The Disappearance of Buddhism and the Survival of Jainism: A Study in Contrast." *Studies in History of Buddhism*. Ed. by A. K. Narain. Delhi: B. R. Publishing Corporation, 81-91.
1980b "Karma and the Problem of Rebirth in Jainism." *Karma and Rebirth in Classical Indian Traditions*. Ed. by W. D. O'Flaherty. Berkeley: University of California Press, 217-238.
1980c "Tīrthaṅkara-Prakṛti and the Bodhisattva Path." *Journal of the Pali Text Society* IX:96-104.

- 1982 "The Buddhist and Jaina Concepts of Man and Society as Revealed in their Religious Literature." *Sambodhi* 9:40-51.
- 1984 "Mahābhārata Motifs in the Jaina Pāṇḍava-Purāṇa." *Bulletin of the School of African and Oriental Studies* XLVII:108-115.
- 1987 "Values in Perspective: Svadharma versus Ahimsā." *Śramaṇavidyā: Studies in Buddhism: Professor Jagannāth Upādhyāya Commemoration Volume*. Ed. by N. H. Samtani. Sarnath/Varanasi, 111-122.
- 1991a "Is There a Popular Jainism?" *The Assembly of Listeners: Jains in Society*. Ed. by M. Carrithers & C. Humphrey. Cambridge, 187-199.
- 1991b *Gender and Salvation. Jaina Debates on the Spiritual Liberation of Women*. Berkeley: University of California Press, 1991.
- 1991c "Bhaṭṭāraka Śrībhūṣaṇa's Pāṇḍava Purāṇa: A Case of Jaina Sectarian Plagiarism?" *Middle Indo-Aryan and Jaina Studies*. Ed. by C. Caillat. Leiden: E. J. Brill, 59-68.
- 1993a "Jaina Purāṇas: A Purāṇic Counter Tradition." *Purāṇa Perennis. Reciprocity and Transformation in Hindu and Jaina Texts*. Ed. by W. Doniger. Albany: State University of New York Press, 207-249, 279-293.
- 1993b "Fear of Food? Jain Attitudes on Eating." *Jain Studies in Honor of Jozef Deleu*. Ed. by R. Smet & K. Watanabe. Tokyo: Hon-no-Tomosha, 339-354.
- 1994 "The Jaina Faith and its History." *Tattvārtha Sūtra. That Which Is*. London/New York: Harper Collins Publishers, xxv-xxxiv.
- 1997a "Pāṇḍava-Purāṇa of Vādicandra: Text and Translation." (Cantos I and II). *Journal of Indian Philosophy* 25:91-127.
- 1997b "Pāṇḍava-Purāṇa of Vādicandra: Text and Translation." (Cantos III and IV). *Journal of Indian Philosophy* 25:517-560.
- 1999 "Pāṇḍava-Purāṇa of Vādicandra: Text and Translation." (Cantos V and VI). *Journal of Indian Philosophy* 27:215-78.
- Jambūvijaya, Muni
- 1993 "The Jaina Agama Series." *Jain Studies in Honour of Jozef Deleu*. Ed. by R. Smet & K. Watanabe. Tokyo: Hon-No-Tomosha, 1-12.
- 1994 *Śrī Siddhahemacandra Śabdānuśāsana*. Pātan.
- Jhavery, M. B.
- 1944 *A Comparative and Critical Study of Mantraśāstra*. Ahmedabad.
- Johnson, D. C.
- 1999 "Jaina Collections and Libraries: Past and Present." *Approaches to Jaina Studies: Philosophy, Logic, Rituals and Symbols*. Ed. by N. K. Wagle & O. Qvarnström. University of Toronto, Centre for South Asian Studies, 372-378.

BIBLIOGRAPHY

- Johnson, W. J.
 1995 *Harmless Souls. Karmic Bondage and Religious Change in Early Jainism with Special Reference to Umāsvāti and Kundakunda*. Lala Sundar Lal Jain Research Series IX. Delhi: Motilal Banarsidass.
- Jolly, J.
 1951 *Indian Medicine*. (Tr. from the original German by C. G. Kashikar.) Poona (1 ed. Strassburg 1901).
- Jong, J. W. de
 1979 *Hemacandra. Yogaśāstram. Prathamō vibhāgaḥ* [prathama-dvītiyau prakāśau]. Review of Muni Jambūvijaya's edition of chapters 1-2 of the *Yogaśāstra* and *Svopajñāvr̥tti*. *Indo-Iranian Journal* 21:216-217.
- Kane, P. V.
 1930-62 *History of Dharmasāstra*. 5 Vols. Poona.
- Kapadia, H. R.
 1940 See *Anekāntajayapatākā*.
 1941 *A History of the Canonical Literature of the Jainas*. Surat.
- Keith, A. B.
 1925 *The Religion and Philosophy of the Veda and the Upanishads*. Pts. 1-2. Harvard Oriental Series 31. Cambridge: Harvard University Press.
 1935 *Catalogue of the Sanskrit and Prākṛit Manuscripts in the Library of the India Office. Vol. II: Brahmanical and Jaina Manuscripts*. Compiled by A. B. Keith. Oxford: Clarendon Press.
- Kirfel, W.
 1920 *Die Kosmographie der Inder*. Bonn/Leipzig.
- Kohlbrugge, D. J.
 1938 *Atharvaveda-Parīṣiṣṭa über Omina*. Wageningen.
- Krause, C.
 1952 *Ancient Jaina Hymns*. Ujjain: Scindian Oriental Institute.
- Kulke, H. & Rothermund, D.
 1990 *A History of India*. London/New York: Routledge.
- La Vallée Poussin, L. de
 1936-37 "Le Bouddhisme et le Yoga de Patañjali." *Mélanges chinois et bouddhiques* V:223-242.
- Lath, M.
 1991 "Somadeva Sūri and the Question of Jain Identity." *The Assembly of Listeners: Jains in Society*. Ed. by M. Carrithers & C. Humphrey. Cambridge: Cambridge University Press, 19-30.

- Lefeber, R.
1990 "Hemacandra's Paṇiṣṭaparvan: the Story of Cāṇakya." *The Clever Adulteress & Other Stories. A Treasure of Jain Literature*. Ed. by Ph. Granoff. Oakville, Ont.: Mosaic Press, 189-207.
- Leumann, E.
1934 *Übersicht über die Āvaśyaka-Literatur*. Alt- und Neu-Indische Studien 4. Hamburg: Friedrichsen, DeGruyter.
- Liebert, G.
1976 *Iconographic Dictionary of the Indian Religions. Hinduism Buddhism Jainism*. Leiden: E. J. Brill.
- Lienhard, S.
1984 *A History of Classical Poetry. Sanskrit Pali Prakrit. A History of Indian Literature III:1*. Ed. by J. Gonda. Wiesbaden: Otto Harrassowitz.
- Lindquist, S.
1932 *Die Methoden des Yoga*. Lund.
1935 *Siddhi und Abhiññā. Eine Studie über die Klassischen Wunder des Yoga*. Uppsala: Uppsala Universitets Årsskrift.
- Lorenzen, D. N.
1972 *The Kāpālikas and Kālāmukhas: Two Lost Śaivite Sects*. New Delhi.
- Lötschert, W. & Beese, G.
1983 *Collins Guide to Tropical Plants*. (Tr. from the German original *Pflanzen der Tropen*.) London: William Collins Sons & Co.
- Maitrimurti, M.
1999 *Wohlfollen, Mitleid, Freude und Gleichmut. Eine ideengeschichtliche Untersuchung der vier apramāṇas in der buddhistischen Ethik und Spiritualität von den Anfängen bis hin zum frühen Yogācāra*. Stuttgart: Steiner Verlag.
- Maji, M.
1968 "A Comprehensive List of the Published Works of Hemacandra (from the Catalogue of the India Office Library)." *Jain Journal* 2:262-274.
- Majumdar, A. K.
1956 *The Chaulukyas of Gujarat*. Bombay: Bharatiya Vidya Bhavan.
- Malvania, D.
1966-68 See *Vīṣeṣāvaśyakabhāṣya*.
1986 "Bhaktimarga and Jainism." *Jainism (Some Essays)*. (Tr. into English by A. S. Gopani.) Jaipur: Prakrit Bharati Academy, 76-88.
- Matthew, K. M.
1981-88 *The Flora of the Tamilnadu Carnatic*. Tiruchirapalli: The Rapinat Herbarium, St. Joseph's College.

BIBLIOGRAPHY

- Mehta, M. (with Chandra, K. R.)
 1970-72 *Prakrit Proper Names*. 2 Pts. Lalbhai Dalpatbhai Series 28, 37. Ahmadabad.
- Meyer, J. J.
 1937 *Trilogie altindischer Mächte und Feste der Vegetation*. Zürich.
- Misra, S. C.
 1982 *The Rise of Muslim Power in Gujarat*. Delhi.
- Mitra, K.
 1939 "Magic and Miracle in Jaina Literature." *The Indian Historical Quarterly* XV:175-182.
 1941 "Magic and Miracle in Jaina Literature." *Jaina Antiquary* VII:81-88.
 1942 "Magic and Miracle in Jaina Literature." *Jaina Antiquary* VIII:9-24.
- Nakamura, H.
 1968 "Notes on the Third Chapter (on Jainism) of the Sarvadarśanasamgraha." *Pratidānam. Indian, Iranian and Indo-European Studies Presented to Franciscus Bernardus Jacobus Kuiper on his Sixtieth Birthday*. Ed. by J. C. Heesterman, G. H. Schokker & V. I. Subramoniam. The Hague/Paris: Mouton, 510-515.
- Negelein, J. van
 1912 See *Svapnacintāmaṇi*.
- Norman, K. R.
 1991 "The role of the layman according to the Jain canon." *The Assembly of Listeners: Jains in Society*. Ed. by M. Carrithers & C. Humphrey. Cambridge: Cambridge University Press, 31-39.
- O'Flaherty, W. D.
 1980 *The Origins of Evil in Hindu Mythology*. Berkeley: University of California Press.
 1981 *Śiva. The Erotic Ascetic*. Oxford: Oxford University Press.
 1984 *Dreams, Illusion and Other Realities*. Chicago: Chicago University Press.
- Ohira, S.
 1982 *A Study of Tattvārthasūtra with Bhāṣya*. L. D. Series 86. Ahmedabad: L. D. Institute of Indology.
- Padoux, A.
 1990 *Vāc. The Concept of the Word in Selected Hindu Tantras*. (Tr. from the French by J. Gontier.) Albany: State University of New York Press.
- Pathak, K. B.
 1930-31 "Kumārila's Verses attacking the Jaina and Buddhist Notions of an Omniscient Being." *Annals of the Bhandarkar Oriental Research Institute* XII:123-131.

Pingree, D.

- 1981 *Jyotiḥśāstra. Astrical and Mathematical Literature. A History of Indian Literature VI:4.* Ed. by J. Gonda. Wiesbaden: Otto Harrassowitz.

Qvarnström, O.

- 1988 "Space and Substance. A Theme in Madhyamaka-Vedānta Polemics." *Studies in Central and East Asian Religions* 1:3-35.
- 1989 *Hindu Philosophy in Buddhist Perspective. The Vedāntatattvaviniścaya Chapter of Bhavya's Madhyamakahrdayakārikā.* Lund: Almqvist Wiksell International.
- 1990a "The Vedāntatattvaviniścaya Chapter of Bhavya's Madhyamakahrdayakārikā." *Wiener Zeitschrift für die Kunde Südasiens* XXXIV:181-198.
- 1990b "Von Indien nach Tibet. Einzigartiger Fund von Palmenblattmanuskripten in Tibet weckt internationales Aufsehen." *Tibet-Forum* 2:19-22, 27.
- 1998 "Stability and Adaptability: A Jain Strategy for Survival and Growth." *Indo-Iranian Journal* 41:33-55.
Repr. in *Jain Doctrine and Practice: Academic Perspectives.* Ed. by J. T. O'Connell. University of Toronto, Centre for South Asian Studies, 2000.
- 1999 "Haribhadra and the Beginnings of Doxography in India." *Approaches to Jaina Studies: Philosophy, Logic, Rituals and Symbols.* Ed. by N. K. Wagle & O. Qvarnström. University of Toronto, Centre for South Asian Studies, 169-210.
- 2000 "Jain Tantra: Divinatory and Meditative Practices in the 12th Century *Yogaśāstra* of Hemacandra." *Tantra in Practice.* Ed. by David G. White. Princeton: Princeton University Press, 595-604.
- forth. a "Bhavyatva and Abhavyatva – A Forgotten Ājīvika Doctrine?"
- forth. b "Losing One's Mind and Becoming Enlightened. Some Remarks on the Concept of Yoga in Śvetāmbara Jainism and its Relation to the Nāth Siddha Tradition." *The Yoga Tradition: Interreligious Perspectives.* Ed. by I. Whicher. Curzon Press.
- forth. c "Early Vedānta Philosophy Preserved by the Jain Tradition: The Vedavādadadvātriṃśikā of Siddhasena Divākara." *Jainism and Early Buddhism: Essays in Honour of Padmanabh S. Jaini.* Ed. by O. Qvarnström. Vetenskapssocieteten i Lund. Lund.

Saletore, B. A.

- 1938 *Medieval Jainism.* Bombay.

Śāstrī, K.

- 1975-76 *Jainasāhitya kā Itihās.* Varanasi.

Scharfe, H.

- 1977 *Grammatical Literature. A History of Indian Literature V:2.* Ed. by J. Gonda. Wiesbaden: Otto Harrassowitz.

BIBLIOGRAPHY

Schmidt, H-P.

- 1968 "The Origin of *Abimsā*." *Mélanges d'Indianisme. A la mémoire de Louis Renou*. Publications de l'institut de civilisation Indienne, Fasc. 28. Paris, 625-655.

Schubring, W.

- 1969 *Isibhāsiyām. Aussprüche der Weisen*. Alt- und Neu-Indische Studien 14. Hamburg.
- 1978 *The Doctrine of the Jainas*. (Tr. from the German by W. Beurlen.) Delhi: Motilal Banarsidass.

Senart, E.

- 1900 "Bouddhisme et Yoga." *Revue de l'histoire des religions* XLII:345-363.

Shah, U. P.

- 1947 "A Peep into the Early History of Tantra in Jaina Literature." *Bhāratakaumudī. Studies in Indology in Honour of Dr. Radha Kumud Mookerji*. Part II. Allahabad, 839-854.
- 1987 *Jaina-Rūpa-Maṇḍana: Volume One*. New Delhi.

Shāntā, N.

- 1985 *La voie jaina: Histoire, spiritualité, vie des ascètes pèlerines de l'Inde*. Paris.

Singh, R.

- 1974 *The Jaina Concept of Omniscience*. L. D. Series 43. Ahmedabad: L. D. Institute of Indology.

Smith, F. M.

- 1998 "Nirodha and the Nirodhalakṣaṇa of Vallabhācārya." *Journal of Indian Philosophy* 26:489-551.

Sogani, K. C.

- 1966 "The Concept of Devotion in Jainism." *Vishveshvaranand Indological Journal* 4:65-71.

Soni, J.

- 1996 *The Notion of Āpta in Jaina Philosophy*. The 1995 Roop Lal Jain Lecture. University of Toronto.

Sternbach, L.

- 1953 *Gāṇika-vṛtta-saṃgraha: Texts on the Courtezans in Classical Sanskrit*. Compiled and presented by Ludwig Sternbach. Hosiarpur: Vishveshvaranand Indological Series 4.
- 1965 *Juridical Studies in Ancient Indian Law*. Pt. 1. Delhi: Motilal Banarsidass.
- 1974 *Subhāṣita, Gnostic and Didactic Literature*. A History of Indian Literature IV:1. Ed. by J. Gonda. Wiesbaden: Otto Harrassowitz.

Tatia, N.

- 1951 *Studies in Jaina Philosophy*. Varanasi.

- 1994 See *Tattvārthasūtra*.
- Tawney, C. H.
1901 See *Prabandhacintāmaṇi*.
- Thieme, P.
1975 "Kranich und Reiher im Sanskrit." *Studien zur Indologie und Iranistik* 1:3-36.
- Thurston, E.
1912 *Omens and Superstitions of Southern India*. London/Leipzig.
- Tsuchihashi, K.
1983 "On the Literal Meaning of leśyā." *Indologica Taurinensia* XI:195-202.
- Tubb, G. A.
1998 "Hemacandra and Sanskrit Poetics." *Open Boundaries. Jain Communities and Cultures in Indian History*. Ed. by J. E. Cort. Albany: State University of New York Press, 53-66.
- Tuxen, P.
1982 *Yoga. En oversigt over den systematiske yogafilosofi paa grundlag af kilderne*. Indiske Studier 3. København (1 ed. København 1911).
- Upadhyay, A. M.
1987 *The Kāvyaṇuśāsana of Acharya Hemachandra. A Critical Study*. Ahmedabad.
- Velankar, H. D.
1944 *Jina-ratna-kośa*. Poona.
- Verpoorten, J-M.
1987 *Mīmāṃsā Literature. A History of Indian Literature* VI:5. Ed. by J. Gonda. Wiesbaden: Otto Harrassowitz.
- Vogel, C.
1979 *Indian Lexicography. A History of Indian Literature* V:4. Ed. by J. Gonda. Wiesbaden: Otto Harrassowitz.
- Wezler, A.
1981 "Studien zum Dvādaśāranayacakra des Śvetāmbara Mallavādin." *Studien zum Jainismus und Buddhismus. Gedenkschrift für Ludwig Alsdorf*. Ed. by K. Bruhn & A. Wezler. Alt- und Neu-Indische Studien 23. Wiesbaden: Franz Steiner Verlag, 359-408.
1987 *Bhṛṅgāra in Sanskrit Literature*. Aligarh Oriental Series 8. Aligarh: Viveka Publications.
1993a "On a Prose Passage in the Yuktidīpikā of Some Significance for the History of Indian Medicine." *Journal of the European Ayurvedic Society* 3:282-304.

BIBLIOGRAPHY

- 1993b "A Slap on the Face of the Brahmins." *Jain Studies in Honour of Jozef Deleu*. Ed. by R. Smet & K. Watanabe. Tokyo: Hon-No-Tomosha, 485-501.
- Whicher, I.
 - 1997 "Nirodha, Yoga Praxis, and the Transformations of the Mind." *Journal of Indian Philosophy* XXV:1-67.
- White, D. G.
 - 1995 "Predicting the Future with Dogs." *Religions of India in Practice*. Ed. by D. S. Lopez. Princeton: Princeton University Press, 288-303.
 - 1997 *The Alchemical Body. Siddha Traditions in Medieval India*. Chicago/London: University of California Press.
- Whitney, W. D.
 - 1889 *Sanskrit Grammar*. Cambridge: Harvard University Press.
- Wiley, K. L.
 - 2000a *Jain Karma Theory*. Unpubl. diss. University of California at Berkeley.
 - 2000b "Colors of the Soul: By-Products of Activity or Passions?" *Philosophy East & West* 50:348-366.
- Williams, R.
 - 1963 *Jaina Yoga. A Survey of the Mediaeval Śrāvakācāras*. Oxford: London Oriental Series, Vol. 14.
- Winternitz, M.
 - 1983 *History of Indian Literature*. Vol. II: Buddhist and Jaina Literature. (*Geschichte der Indischen Literatur*. Band II:3-4. Stuttgart: K. F. Koehler Verlag, 1922, 1930. Tr. from the German by V. Shrinivasa Sharma.) Delhi: Motilal Banarsidass.
- Yamazaki, M. & Ousaka, Y.
 - 1995 *A Pāda Index and Reverse Pāda Index to Early Jain Canons*. Tokyo: Kosei Publishing Co.
- Zydenbos, R. J.
 - 1991 "The Jaina Mahābhārata." *Essays on the Mahābhārata*. Ed. by A. Sharma. Leiden: E. J. Brill, 251-271.
 - 1993 *The Concept of Divinity in Jainism*. The 1992 Roop Lal Jain Lecture. University of Toronto.
- Zysk, K. G.
 - 1993 "The Science of Respiration and the Doctrine of the Bodily Winds in Ancient India." *Journal of the American Oriental Society* 113:198-213.

ABBREVIATIONS

AY	<i>Amanaskayoga</i>
BhG	<i>Bhagavadgītā</i>
J	Jambūvijaya's edition of the <i>Yogaśāstra</i> and <i>Svopajñavṛtti</i> (Ref. to by volume and page.)
JA	<i>Jñānārṇava</i> of Śubhacandra
MS	<i>Manusmṛti</i>
SB	<i>Svopajñabhāṣya</i> of Umāsvāti
SS	<i>Sarvārthasiddhi</i> of Pūjyapāda
SV	<i>Svopajñavṛtti</i> of Hemacandra
TAS	<i>Tattvārthasūtra</i> of Umāsvāti
TC	<i>Triṣaṣṭiśalākāpuruṣacaritra</i> of Hemacandra (Tr. by H. Johnson and ref. to by volume and page.)
YŚ	<i>Yogaśāstra</i> of Hemacandra
VRS	<i>Vītarāgastotra</i> of Hemacandra
YSū	<i>Yogasūtra</i> of Patañjali
YSūbh	<i>Yogasūtrabhāṣya</i> of Vyāsa

INDEX

- Abhidhānacintāmaṇi (Hemacandra) II.3 n,
VI.6 n, IX.7 n
- Abhinavagupta VII.8 n
- Ācārāṅgasūtra 9 n, I.19 n, III.148 n,
XII.50 n
- Amanaskayoga [AY] VI.3 n
- Aṅgavijjā V.71 n, VIII.1 n
- Anyayogavyavacchedadvātriṃśikā
(Hemacandra) 4 n
- Anyayogavyavacchedikā (Hemacandra) 4 n
- Arthaśāstra (Kauṭilya) 9 n, V.64 n
- Aṣṭādhyāyī (Pāṇini) I.37 n, V.174
- Ātmakhyātīṭhikā (Amṛtacandra) XI.26 n
- Aupapāṭikasūtra I.8 n, I.9 n
- arteries (nāḍi)
three varieties of V.61-69
purification of V.255-260
as part of divination V.70-117
- Ārhatadarśana 5-6
- Āvaśyakacūrṇi I.10 n
- Āvaśyakaniryukti I.13 n, VIII.43 n
- āyurveda 12, III.60
- Bāhubalī I.10 n
- Bhagavadgītā
Śaṅkara on 9 n
- Bhagavatīsūtra I.9 n, II.3 n, IV.103 n,
X.16 n, XI.2 n, XI.58 n
- Bharata
continent (kṣetra) I.10
universal monarch (*cakravartin*) I.10,
III.154
- body
different types of XI.2 n, XI.10 n, XI.11
firmness of joints (*saṃphanana*) XI.2 n
symmetry of (*saṃsthāna*) XI.2 n
of Tīrthaṅkara/Jina IX.7 n, XI.48
as prerequisite of pure meditation
XI.2 n, XI.13 n
entering into another's V.264-272
- abandonment of (*kāyotsarga*), *mandatory
duties/postures*
and divination V.118-128, 216-224
- Brahmadatta II.27 n
- breath
and mind V.1-3
five varieties of V.13-41
- breath control (*prāṇāyāma*)
seven varieties of V.4-12
critique of VI.1-5
- Bṛhatkathākośa II.29 n
- Caṇḍakauśika I.2
- Caṇḍapradyota IV.27
- Cilāūputra I.13 n
- conduct
proper, *mendicant/layman*
- contemplation (*bhāvanā*)
twelve themes of V.55-111
- Culanī III.86
- death
ritual, by *fasting*
moment of, according to *divination*
- Devīmāhātmya II.39
- Devīpurāṇa III.58-59
- dharma
twofold (*dvidharma*) 8-9, 11, II.40 n
threefold: the three jewels (*ratnatraya*)
7-11, I.5 n, IV.1 n
tenfold (*daśadharma*) IV.93
and pursuits of life (*puruṣārtha*) I.15 n,
I.52, IV.12
as cosmic principle IV.97-100
as ethical norm, *mendicant/layman*
as principle of motion IV.103 n
- Dharmabindu (Haribhadra) 7 n, II.1 n,
III.121 n, IV.117 n
- Dhyānaśataka (Jinabhadra) XI.1 n,
XI.6-9 n, XI.11 n, XI.19 n
- Dikkuṇjara IV.98

- divination V.70-247
 Dṛḍhaprahāri I.12, 13
 Dṛṣṭivāda VIII.75 n
 Dvātriṃśaddvātriṃśikā (Hemacandra) 4 n
 Dvyāśrayakāvya (Hemacandra) 3 n, 4 n,
 III.122 n
 fasting
 ritual, death by (*saṃlekhanā*) III.148-
 152
 as part of external penance IV.89
 food
 inedible (*abhakṣya*) III.6-7, IV.102 n
 renunciation of (*apratyākhyāna*),
 mandatory duties
 god(s)
 heretic, Jaina arguments against II.3, 14,
 49, III.135, IV.61
 as a rebirth destiny III.154, XI.1 n
 four orders of II.2 n, XI.47
 real gods 5 n, 8, II.2, 4, XI.24
 goddesses I.45 n, VIII.12 n, VIII.22,
 IX.1
 Gorakṣanātha XII.25 n
 Haribhadra 7, 9, I.10 n, II.1 n, II.29 n,
 IV.117 n, V.148 n, X.1 n, X.9 n,
 XI.26 n, XII.13 n
 Haṭhayogapradīpikā V.3 n
 Hemacandra
 life and works of 1-5
 and *Yogaśāstra* 5-14
 reality according to XII.1-55
 Indra I.2, V.136 n, XI.41
 Jayamaṅgalāṭṭikā (Yaśodhara) II.80 n
 Jina
 body of
 meditation on external characteristics/
 intrinsic nature of, *virtuous meditation*
 superhuman qualities of (*atīśaya*)
 VII.24, VIII.55, IX.7, XI.46 n
 miraculous powers of (*prātihārya*)
 IX.7 n, XI.24-47
 as competent author (*āpta*) XI.1 n
 auspicious moments of (*kalyāṇaka*)
 XI.36 n
 prime disciples of (*gaṇadhara*) 2 n,
 VIII.80
 Jñānārṇava [JA] (Śubhacandra) V.1 n,
 VI.1 n, VI.5 n, VI.6 n, VI.7 n, VII.8 n,
 VII.9 n, VII.12 n, VII.18 n, VIII.21 n,
 VIII.25 n, VIII.27 n, VIII.28 n,
 VIII.29 n, VIII.31 n, VIII.32 n,
 VIII.35 n, VIII.38 n, VIII.39 n,
 VIII.41 n, VIII.42 n, VIII.43 n,
 VIII.46 n, VIII.56 n, VIII.57 n,
 VIII.58 n, VIII.60 n, VIII.62 n,
 VIII.71 n, VIII.72 n, VIII.74 n,
 VIII.78 n, VIII.79 n, IX.1 n, IX.7 n,
 IX.12 n, X.1 n, X.2 n, X.4 n, X.5 n,
 X.8 n, X.10 n, X.12 n, X.17 n, X.24 n,
 XII.6 n, XII.8 n
 Kalpasūtra IV.132
 Kāmadeva III.138
 Kāmasūtra (Vātsyāyana) II.80, 100
 Kambala VIII.37
 karma
 destructive (*ghātiyā*)/non-destructive
 (*aghātiyā*) XI.50
 influx of (*āsrava*) I.16 n, IV.74-78, 81
 stopping of (*saṃvara*) I.16 n, IV.79-85
 dissociation of (*nirjarā*) I.16 n, IV.86-
 88, 107
 natural (*sakāma*) IV.87, 107
 deliberate (*akāma*) IV.107
 Kauśika II.61
 Kāvyaṇuśāsana (Abhinavagupta) VII.8 n
 knowledge
 five types of I.9 n
 valid means of (*pramāṇa*) X.1 n
 Kumārapāla 1, 3-4, 11-12, I.4, XII.55
 Kumārapālacarita/Dvyāśrayakāvya
 (Hemacandra) 4 nn
 Kumārapālpratibodha (Jinamaṇḍanagaṇi)
 7 n
 Kumārila X.1 n

- Lakṣmaṇa III.68, V.151 n
- layman
- 35 qualities of I.47-56
 - orthodoxy and heterodoxy of II.1-17
 - spiritual *path* of
 - exceptional (mahāśrāvaka), daily routine of III.119-147
 - proper conduct of
 - five minor vows (aṇuvrata) II.18-115
 - three virtuous vows (guṇavrata) III.1-81
 - four educational vows (śikṣāvratā) III.82-88
 - prohibited occupations of III.99-113
 - texts dealing with 10 n
- liberation
- as omniscience (sarvajña) XI.15-48
 - final (nirvāṇa) XI.53-60
- litany, holy,
- to the five supreme beings (pañca-namaskāraṃ mantra) III.150 n, VIII.32, 34-35
- Lokatattvanirṇaya (Haribhadra) XI.25 n
- Mahābhārata II.112 n, IV.67 n, V.271 n
- Jaina version of II.99 n, IV.67 n
- Mahābhāṣya (Patañjali) IV.86 n, V.208 n
- Mahāvīra
- hymns in praise of I.1-4
 - unbroken tradition, originating from 2 n
- Mālinīvijayottaratantra VII.8 n
- mandatory duties (āvaśyaka) III.129 n
- Maṇḍika II.72
- mantras
- tantric, *virtuous meditation*
 - synonymous with vidyās VIII.1 n, VIII.43 n
 - arhaṃ V.257, VII.13, VIII.9, 43
- Manusmṛti [MS]
- quotations of 9 n, II.33-36, 41-46, III.21-22, 26, 31
 - as scripture of violence II.33-41
- Marudevā/Marudevī I.11, XI.13
- Māṣaṭuṣa XI.13
- Mātaṅgalīlā (Nīlakaṇṭha) IV.28 n
- meditation (dhyāna)
- qualifications of a meditator VII.2-7
 - virtuous*
 - pure*
 - and *penance*
 - and Śubhacandra's Jñānārṇava VII.8 n
 - and the Nāth Siddha Tradition 13, XII.25 n
 - and "Kashmirian" Śaivism 7, 12, VII.8 n
- mendicant
- designations of IV.1 n
 - spiritual *path* of
 - proper conduct of
 - five great vows (mahāvratā) and exercises of (bhāvanā) I.19-35
 - five kinds of care (samiti) I.35-40
 - three kinds of control (guṇti) I.41-46
- merit
- seven fields of (saptakṣetra) 7 n
- mind
- purity of IV.35-48
 - control of I.41, XII.27-30
 - state of no-mind 13, XII.22-25, 38-45, 54
 - four different states of XII.2-6
 - cessation of (nirodha) 13, IV.115 n, XII.24 n
 - absorption of (laya) XII.20, 25, 32, 47-48
- Moharājaparājaya 4 n
- Mudritakumudacandraprakaraṇa (Yaśāscandra) 3 n
- mystical centers/lotuses (padma) V, VII, VIII passim
- mystical diagrams (yantra) V.208-215, VIII.64-65
- Nighaṇṭuśeṣa III.46 n
- non-harm (ahiṃsā) 10, I.18-20, II.18, 50-52

- and *Manusmṛti*
- and offerings to the manes (pitṛ) 6 n,
II.41-47
- and conduct of *mendicant/layman*
- Nyāya I.9 n, XI.12 n, XII.13 n
- occupations
- 15 prohibited III.99-114
- om/aum
- and *supreme beings* VIII.29 n
- as śabdabrahman VIII.29 n
- Jaina interpretation of VIII.29 n
- omniscience
- as *liberation*
- omniscient being (sarvajña)
- Jaina notions of 2 n, II.4, 11, III.53 n,
70-71, VII.25, VIII.44, 56, X.8, 9+n,
IX.12, XI.8-11, 13 n, 20, 24, XII.8 n
- Mīmāṃsa critique of X.9 n
- oneiromancy (svapnaśāstra)
- as method of divination 12, V.135-172
- operational fields (maṇḍala)
- four varieties of V.42-47
- breaths of V.48-60
- Paramātmaprakāśa (Yogīndu) XII.8 n
- Paraśurāma IV.9 n
- Parīṣiṣṭaparvan/Sthavirāvalī
- (Hemacandra) 2 n, III.131 n,
V.16 n, VIII.74 n
- passions (kaṣāya)
- four varieties of IV.6-23
- intensity of IV.7-8
- subpassions (nokaṣāya) IV.78 n
- Pāśupata
- moral condemnation of IV.102 n
- path
- as 14 guṇasthānas 9 n, III.146 n,
XI.50 n, XI.58 n, XII.8 n
- as 11 pratimās 9 n, III.129 n, III.147 n
- as eightfold (aṣṭāṅgayoga) 4, V.1 n
- as *three jewels*
- as double *dharma*
- penance (tapas)
- external IV.89
- internal IV.90-91
- pilgrimage
- places of IV.123
- postures (āsana) IV.124-136
- powers, yogic (siddhi) I.5 n, I.8-9
- Prabandhakoṣa (Rājaśekhara) 3 n
- Prabandhacintāmaṇi (Merutuṅga) 4 n,
XII.12 n
- Prabhāvacarita (Prabhācandra/
Pradyumnasūri) 2 n, 4 n
- Praśamaratiprakaraṇa (Umāsvāti) IV.88 n,
XI.50 n, XI.52 n, XI.57 n
- Pravacanasūtra (Kundakunda) X.16 n
- Pravacanasāroddhāra (Nemicandra) I.8 n,
III.7 n
- pure meditation
- physical and erudite preconditions of
XI.2-3
- four varieties of XI.5-9
- psycho-physical preconditions XI.10-14
- meditative processes of XI.15-22, 53-56
- Pūrva-texts VIII.74-75 nn, XI.2, 13 n
- Rāmāyaṇa III.68, V.151 n
- Ratirahasya (Kokkoka) II.80
- Ratnāvalī (Nāgārjuna) IV.93 n
- Rauhiṇeya II.72
- Rāvaṇa II.99, 102, IV.27
- Rṣabha I.10 n, I.12
- Śabala VIII.37
- Śaḍdarśananirṇaya (Merutuṅga) IV.1 n
- Sagara II.112
- Sāgāradharmāmṛta (Āśādhara) 5 n
- Samādhiśataka (Pūjyapāda) XII.8 n
- Samarāiccakahā (Haribhadra) II.29 n,
V.148 n
- Samayasāra (Kundakunda) IV.1 n, XI.26 n
- Samvarodayatantra V.42 n
- Śaṅgamaka I.3, III.88
- Sanskrit
- Jaina attitude towards 2 n
- Sarvadarśanasamgraha (Mādhava) 6

- Sarvajñāsiddhi (Haribhadra) X.9 n
- Sarvārthasiddhi [SS] (Pūjyapāda) IV.35 n,
XI.12 n, XI.59 n, XI.60 n
- Sarvasiddhāntasamgraha V.61 n
- Śāstravārtāsamuccaya (Haribhadra) 8 n,
X.1 n, XII.13 n
- Self (ātman/jīva)
as identical with the *three jewels*
as external (bahirātman) XII.6-7
as internal (antarātman) VIII.11, XII.6-
7, 189 n
as supreme (paramātman) IV.53,
VIII.15, 17, X.1, 4, XII.6, 11-12
shades of (leśyā) X.16
capability for liberation of (bhavya)
XI.25
extending to the limits of the inhabited
universe (samudghāta) XI.49-52
- senses
five types of IV.24-34
withdrawal of from their objects
(pratyāhāra) VI.6
control of XII.31-32
- seven liberal arts 2 n
- siddhacakra VII.13, VIII.74-75
- Siddhahaimabṛhadvṛtti (Hemacandra)
V.174 n, V.208 n
- Siddharāja Jayasimha 3
- Śikṣāsamuccaya (Śāntideva) 10 n
- Ślokaṽrttika (Kumārila) X.1 n
- Ṣoḍaśakaparakaraṇa (Haribhadra) X.1 n
- Śrāvākācāra (Amitagati) VII.1 n, VII.8 n
- Śrāvākāprajñapti (Umāsvāti) 9 n
- Sthānāṅgasūtra 9 n, III.73 n, X.7 n, XI.1 n
- Sthūlabhadra III.131
- Subhāṣitaratnasamdoha (Amitagati) 5 n
- supreme beings (paramēṣṭhin)
arhat as one of III.150 n, VIII.42,
VIII.46, IX.7, X.13
five VIII.14, 32, 34, IX.7
and śabdabrahman/aum VIII.30
as part of *siddhacakra* VIII.75 n
- Sūtrakṛtāṅgasūtra 7, IV.13 n, V.71 n
- Svopajñabhāṣya [SB] (Umāsvāti) X.7 n,
X.16 n, XI.1 n, XI.2 n, XI.6 n, XI.10 n,
XI.12 n, XI.15 n, XI.50 n, XI.51 n,
XI.58 n, XI.59 n, XI.60 n
- Svopajñāvṛtti [SV] (Hemacandra) 4-6, 8 n,
11 n, 13-14, I-XII *passim*
- Syādvādamāñjarī (Mallīṣeṇa) 4 n, II.3 n
- Tantrāloka (Abhinavagupta) VII.8 n
- tantrism
six tantric acts (ṣaṭkarmāṇi), Jaina
version of V.52 n, VIII.31 n
- Tattvānuśāsana (Nāgasena) V.1 n, XI.2 n,
XI.4 n
- Tattvārthasūtra [TAS] (Umāsvāti)
6 n, 8, 9 n, 13, I.9 n, I.15 n, I.16 n,
I.19 n, I.20 n, I.23 n, I.35 n, I.41 n,
II.1 n, II.21 n, II.106 n, II.107 n,
III.73 n, III.94 n, III.152 n, IV.8 n,
IV.34 n, IV.35 n, IV.56 n, IV.74 n,
IV.78 n, IV.89 n, IV.90 n, IV.93 n,
IV.115 n, IV.117 n, V.41 n, VII.8 n,
X.7 n, X.8 nn, X.16 n, XI.1 n, XI.2 n,
XI.6 nn, XI.9 n, XI.10 n, XI.12 n,
XI.15 n, XI.22 n, XI.48 n, XI.50 n,
XI.52 n, XI.58 n, XI.59 n, XI.60 n
- three jewels (ratnatraya)
correct knowledge (samyagjñāna) I.16
right belief (samyakśraddhā) I.17
proper conduct (samyakcāritra) I.18
- Tīrthāṅkara, *Jina*
- Triṣaṣṭīśālākāpuruṣacaritra [TC]
(Hemacandra) 3-4, 5 n, II.27 n, II.60 n,
II.99 n, II.112 n, II.114 n, III.45 n,
III.53 n, III.68 n, III.86 n, III.88 n,
III.95 n, III.131 n, III.138 n, III.148 n,
IV.27 n, IV.67 n, IV.124 n, V.42 n,
V.64 n, VIII.12 n, VIII.36-37 n, IX.7 n,
XI.1 n, XI.46 n, XI.48 n
- Upāsakajanālaṅkāra 10 n

- Uttarādhyāyanasūtra 7, 10 n, I.34 n,
III.78 n, IV. 32 n, IV.89 n, IV.90 n,
IV.115 n, V.71 n, X.16 n, XI.1 n, 46 n
- Upāsakadaśā 9 n, III.100 n, III.147 n
- Vaiśeṣika I.10 n, XI.61 n
- Vaiśeṣikasūtra 8 n, IV.97 n
- Vajrasvāmin VIII.74
- Vākyaṇīya (Bhartṛhari) VIII.58 n
- Vanamālā III.68
- Vasu II.60
- Vasudevahiṇḍī I.10 n
- Veda
Jaina critique of II.14, 36, 38, 55, X.9 n
four, of Jainism 4 n
ārya and anārya I.10 n
- Vedavādadvatīrṇśikā (Siddhasena) I.8 n
- Vedāṅkuśa III.26 n
- Vidyāpravāda/Vidyānuvāda VIII.41 n,
VIII.75
- virtuous meditation
qualifications of a meditator VII.2-7
tantric, four varieties of VII.8-X.6
canonical, four varieties of X.7-24
apramāṇas/brahmavihāra as part of
IV.117-122
- Vītarāgastotra [VRS] (Hemacandra) 4, 5 n,
XI.7 n
- war (yuddha)
Jaina view of V.64 n
and pneumomancy V.225, 235-236
- worship
eightfold (aṣṭaprakāṛpūjā) III.123 n
- Yasodhara II.29, 80 n
- yoga
as identical with the *three jewels*
as activity of Self, mind and body 10 n
karma, jñāna, and bhakti 8 n
- Yogabindu (Haribhadra) I.10 n, IV.117 n,
X.9 n
- Yogaśāstra/Yogopaniṣad [YŚ]
(Hemacandra)
editions of 13-14
in Hindu doxography 5-6
in Digambara treatises 5
spread of 6
and strategies of survival and growth 6
fundamental doctrines of 7-10
analytical survey of 10-13
organizing principles of
two-, three- and ten-fold *dharma*
eightfold path
Nāth Siddha influence on 13, XII.25 n
"Kashmirian" Śaiva influence on 7, 12,
VII.8 n
- Yogasūtra [YSū] (Patañjali) 9 n, I.5 n,
I.9 n, IV.45 n, IV.54 n, IV.115 n,
IV.117 n, IV.124 n, V.1 n, V.4 n,
V.13 n, V.24 n, V.32-35 nn, V.41 n,
V.61 n, V.126 n, VII.18 n, IX.13 n,
IX.16 n, X.17 n, XI.2 n, XII.2-3 nn,
XII.24 n, XII.47 n
- Yogasūtrabhāṣya [YSūbh] (Vyāsa) I.8 n,
IV.2 n, IV.124 n, V.24 n, V.26 n,
V.35 n, V.39 n, V.63 n, V.126 n,
V.224 n, V.271 n, VI.6-7 nn, VIII.60 n,
IX.13 n, XI.51 n, XII.32 n, XII.36 n
- Yogaviṃśikā (Haribhadra) 10 n